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Again we are much indebted to our Scientific friend to whose kind labors our readers are already under previous obligations—EDITOR.

For the Sailors' Magazine.

Science and the Bible.

The following paragraph occurs in Frederick Nillson's letter (from Sweden) in the September number (No. 1, 1864), of the Magazine.

"In the month of April I had several conversations with the Captain of one of our coasting vessels, on board of his schooner. He was a professed infidel of that modern sort of which in these times we have an abundance," &c., &c.

Mr. Nillson has reference to Materialists or Pantheists: men who profess to find God in Nature, and who ignore Revelation. They are not peculiar to any class or country, and we, happening at this time to have our attention directed to the subject by a review of an infidel work in the *Quarterly Journal of Science*, and, at the same time, meeting with Professor Stoddard's article in the *Danville Review*, on the Bible and its scientific bearings—thought that it might be well to let a few remarks on this common form of error drift out to sea, and thus indicate to sailors the set of its current.

The following are the articles referred to:

1.—"Atheism and Science" [a review of] "Force and Matter." Empirico-philosophical Studies, intelligibly rendered, &c. By Dr. Louis Buchner, President of the Medical Association of Hesse-Darmstadt, &c., &c. Edited from the last edition of 'Kraft & Stoff,' by J. Fredk. Collingwood, F. R. S. L., F. G. S. Teubner & Co." [London] *Quarterly Journal of Science*, July 1864.

2.—"The Bible not a Text-Book on Natural Science." [*Danville Review*, June 1864.] By Professor Stoddard.

If by the term "Text-book," we mean "A book of general principles for students"—as Dr. Webster defined it—then we claim for the Bible that it is in science exactly that which it is almost universally acknowledged to be in religion—viz: a summary of facts and dogmas.

We understand perfectly well what Professor Stoddard means,—and were only devout men at issue with the Bible because its scientific teachings are simply and briefly dogmatic, we should stand side by side with him and accept his proposition as all sufficient viz: "that the Bible uses the facts of science, so far as they are pertinent to its main design, without any attempt to explain the laws of the facts."

This we say is a sufficient answer to any scientific objection which a devout reader may offer: but, unfortunately for themselves, all the readers of the Bible are not devout men.

Professor Stoddard* has stated another fact—relating to this question—which is, or ought to be, equally conclusive with the scientific readers of the sacred books: *The Bible is* (he says in effect, and, we may add, in fact)—*in advance of man's possible knowledge for all time to come*: this, we say, will be conclusive with scientific men against all caviling at the scientific utterances of the Bible; but, unfortunately for themselves, the readers of the Bible are not all either devout or scientific.

There is another class of Bible-readers—ungodly, or prayerless-men—

ignorant of that great principle which underlies all true knowledge of the Scriptures, and which is absolutely essential to a full comprehension of "the letter": viz, that "the Spirit must accompany the Word": wholly ignorant of this great truth, and only partially learned in natural science, this class of men urge objections against the Bible on scientific grounds—not "because its scientific allusions are not more technical and in detail"—but for the simple reason that they are supposed to conflict with one or more of the so-called truths of science.

Some truly devout men have endorsed this wretched sophism, which makes God a liar, and have urged, in his extenuation, that he describes natural things not as they really are, but as they appear to be to unlearned men.

It is to guard the unlearned reader of the Bible against the fallacies of this class that we have selected Professor Stoddard's article, and the review of President Buchner's work on "Force and Matter" as the foundation of our remarks. We shall attempt, briefly, to show that science without the Bible is an utter impossibility, and that, therefore, any conflict between science and religion is equally impossible. God is the author of the Bible. He created and framed the earth, and the heavens, with all their hosts, and he indited all the facts and dogmas concerning them that are written in his book, and "it is impossible for God to lie."*

*Perowne (article "Genesis"—Smith's "Dictionary of the Bible") speaking of the "Days" of Creation observes, that—"No attempt which has yet been made to identify these six periods with corresponding geological epochs can be pronounced satisfactory. On the other hand it seems rash and premature to assert that no reconciliation is possible. What we ought to maintain is, that no reconciliation is necessary. It is certain that the author of the first Chapter of Genesis, whether Moses or some one else—(God for instance—see "Antiquity of the Book of Genesis."—*Princeton Review*, January 1861) knew nothing of geology or astronomy. It is certain that he made use of phraseology concerning physical facts in accordance with the limited range of information which he possessed."

The English drink too much brown stout. This gentleman, we presume will assert, that the author of the 139th Psalm was unacquainted with Embryology—he might with equal propriety attribute error to a bad pen, or a break in the paper—a blot, or imperfect erasure—as to attribute error to the man who held the pen. Is it a reasonable thing to suppose that he who writes infallibly of all that relates to the spiritual world, should write erroneously of corporeal matters? That he who is manifestly and fully acquainted

Professor Stoddard has a very happy way of stating a great truth. He don't knock you down with it—inflicting pain—he "*puts it*" in a gentle, persuasive manner, convincing you of truth and upbraiding not.

Thus, speaking of natural laws, he remarks: "The inimitable illustration by the growth and adornment of the lily of God's care even of trivial objects—hence much more of intelligent responsible man—gives no philological explanation of the laws of growth, or botanical classification of the lily; or of the principle which governs its harmony of colors; or why such a beautiful adaptation of its colors and our tastes to each other. A great fact, however, far more important than any scientific laws of growth in plants and animals, does lie nestled in this beautiful figure. It is that *Nature's laws*, as we sometimes irreverently call them, are modes in which God *works* in the material world. They are recognized as *laws* by us because of their uniformity and constancy. And how the human mind can so readily stop at *modes of working* and fail to see, perhaps may even deny the existence of *the worker*, is a puzzle, or rather would be, were there not also *revealed* certain great facts touching the tendencies of that mind."

Two great facts are here referred to. First—It is a fact that the action of God in nature is *mistaken* for independent natural law; this error arises from an almost universal belief that the

with the soul is wholly ignorant of the body? Was Paul acquainted with chemistry, or the microscope when he wrote that the worlds were framed of things which do not appear? He most certainly was not—but God, who *spoke by him* knows well what elementary atoms are, and how they are combined. It is time that these platitudes ceased.

Whatever occult meaning the term "Day," in this connection may have, it obviously refers to periods of undefined length, for the same Scripture indicates very clearly three great periods which are made up of the lesser ones termed days in the narrative.

The first of these periods God called "Night": It extended from "the beginning" to the formation of light. Matter was created, and the "round earth" formed by the aggregation and combinations of its elements, and cooled sufficiently to allow the accumulation of the waters of the primitive ocean. This was the work of the first great period. "Darkness was upon the face of the deep": and the darkness he called Night.

The second great period God called "*the day*," "These are the generations of the heavens and of the earth *when they were created*," in the "*day*" that the Lord God made the earth and the heavens, and every plant of the field before

Bible is not a text-book on natural science. The second great fact referred to is that Revelation is essential to science. In other words, the Bible is a text-book of Universal Science for all time. Let us look at these two facts: First—God acts in nature in two ways: immediately and mediately. Gravitation is an example of the first mode, electrical action of the second. The formula which gives expression to God's action in nature is called in science a natural *law*. The action itself is called a *Force*. In modern science, as in ancient philosophy, the law is confounded with the material acted upon, and the Law-maker is repudiated. The ancient philosophers confounded God, and God's action, with matter. Fire symbolized the Deity to the ancient Persians,—and fire, air, earth and water, are so many terms by which the idea of force inherent in matter was expressed by those who called these compound bodies "*elements*."

The writers of a remote antiquity did not possess any adequate idea of force *per se*. Matter, according to their conceptions, was eternal, intelligent, and potential.

Anaximander was perhaps the first to make a clear distinction between matter and force. Force he called "*the infinite*," and, according to the interpretation of Robert Angus Smith,* the higher forces are gradually developed out of the lower." This aphorism Doctor Smith calls a chapter in the "progressive theory." But Anaximander did more than merely add a chapter to the existing theory; he gave an Idea to Science; he not only recognized force as essentially distinct from matter, but he recognized also distinct forces:—the higher forces are developed out of the lower. In other words, Anaximander was the first to note the

it was in the earth, and every herb of the field before it grew." This period extended from the formation of light to the period when the light was transmitted to the Sun. The light was made and the Firmament also; the waters were divided—the atmosphere purified in some great degree—a soil deposited—the land elevated above the ocean—and the seas defined. A flora was also formed—the heavenly bodies made—and the light transferred to the custody of the Sun. This was the work of the second great period. Light, shadowless light, was everywhere present on the earth, "and God called the light *Day*."

The third great period included the fifth and

correlation of the forces—physical and vital. This indicates a mind of wonderful power of analysis, and an observation of nature wide as the universe, for it comprehends all the natural forces from gravitation to organic force. And will any one deny that organic force, chemical affinity, and homogeneous and heterogeneous attraction are modifications of one and the same power? Will any Christian philosopher deny that this power is the Infinite One in action?

Oken—to day, as it were,—fluxed matter, force and God, in his "*primary mucus*." Six hundred years before the Christian era Anaximander eliminated force from matter, and traced the law back to the Law-maker. This was honor enough for a decade of centuries. He broke the bands that bound up in one bundle God and matter: he decomposed the bi-lobed and triple-segmented compound mass of incompatibles, mind and matter, motion and inertia, life and death, and he showed clearly that life and motion springs from a force that is external to, and independent of matter, and that, therefore, matter is inert, and this force intelligent. Clearly he saw HIM whom hapilly he felt after and found. "For the invisible things of him from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head."

The second great fact referred to by Professor Stoddard is that Revelation is essential to Science.

The Bible Story of Creation is the Natural History of Creation by the Creator. Cosmos by the author of the Universe. It is a Summary of the Fundamental Principles of Natural Science—a Text-book of Universal Science. From it we learn the origin,

sixth days of the history:—A fauna was established, "and man became a living soul."

The discovery that the primigenial geological formations correspond to the days of the narrative is not possible, and, as Perowne remarks, it is not necessary. The three great periods named above indicate the design of the Creator: the fertile soil and flora, and the starry heaven giving day and night for labor and repose to the animated beings that last appear upon the earth, and that require them. These sufficiently attest not only the "Power, Wisdom, and Goodness of God as manifested in the Creation, and seen in Nature, but the truthfulness also of the sacred record as an *uninterrupted history of events from the beginning to the rest of God*."

* Memoir of John Dalton, and History of the Atomic Theory, &c.

and the original condition of matter, and the cause of its combinations. From it we learn the order in which the earth and the heavens were *framed*, and by *whom* and *how* they were constructed; and, finally, from it we learn the *origin of species* of both plants and animals, including man, without the aid of Oken or Darwin, Huxley or Lyell. We are here taught that which we cannot learn elsewhere, namely: the *fact and act* of creation, the *names* and *trine nature* of the Creator, and the *offices* of the three persons of the Godhead in the work of creating and constructing the earth and the heavens. If this is not a text-book of science—what is it?

The doctrine of the Trinity is an essential part of the natural history of the creation. Our knowledge of the fact that God is the creator and controller of matter, and the maker of the organized universe, and our knowledge of the acts of creation and construction is derived solely from Revelation. The study of “the things that are made” reveals the power and Godhead of an infinitely good and wise *Being*; but the mere unaided study of nature never yet unfolded the great primary truth that matter was created out of nothing, and that Elohim created it.

“In the beginning God created the heavens and the earth.”

The fact that “*forces*” exist in nature is apparent to all men, but the knowledge that the Spirit of God is the controller of matter was revealed from heaven:

“The Spirit of God moved upon the face of the waters.”

“By his Spirit he hath garnished the heavens.”

“Thou sendest forth thy Spirit: they are made.”

Again, the study of nature shows everywhere, not only the “*plan*” of an architect, but the *presence* also of a “*master-builder*” in the execution of the work. And it is only by Revelation we learn that:

“In the beginning was the Word, and the Word was with God, and the Word was God.” “All things were made by him; and without him was not anything made that was made.”

“He spake and it was done: He commanded and it stood fast.”

Professor Stoddard remarks that a scientific fact mentioned in the Bible is left to science to interpret. Very true. Prophecy is left to history to interpret. The history even of the Jews is not complete. The Bible is a *text-book*. “It was not intended,” as the Professor says, “to discuss and explain the various topics of Natural Science.” It is not an *Encyclopædia* any more than it is a book of sermons; but the facts mentioned are realities, not mere appearances, and therefore the Bible is a *test* of truth being in *advance* of man’s *possible* knowledge. Science, falsely so called, may cavil at its statements, but her professors, we were told long ago, do err, not knowing, the Scriptures, nor the power of God, and we are daily re-assured of the fact.

Doctor Buchner’s book is of a very different complexion. We are indebted to the *Quarterly Journal of Science*, for our knowledge of it. The reviewer says the work is atheistic and materialistic, and that he would not have noticed it but for one consideration, namely: (quoting a passage,) that “the scientific agitation in regard to the question discussed is daily spreading and becoming, without exaggeration, a sign of the present time.” Those who agitate, however, continues the reviewer, “are for the most part men of limited knowledge and of no influence in society, and the bigotry of narrow theologians effectively prevents men of high eminence in science, who hold temperate philosophical views, from openly expressing their opinions. The effect is, that a substratum of materialism and atheism is silently forming beneath the visible surface of intelligent society, and such works as this, or others of a less offensive character, are the unhealthy eruptions whereby the disease is made manifest.”* Two elegant extracts from the

We clip the following from the *Boston Recorder*:

*RELIGION AND SCIENCE.—The following declaration is now in course of signature among scientific men in Great Britain. It has already been subscribed to by over one hundred and fifty persons, among whom are Sir Daniel Brewster, James Hamilton, Sir Henry C. Rawlinson, Alfred Smee, and many others of like reputation in the scientific world.

We, the undersigned students of the natural sciences, desire to express our sincere regret that researches into scientific truths are perverted to some in our own times into occasions for castin

work in question will sufficiently illustrate this position.

"Matter must have existed from eternity, and must last forever."

"Force is a mere property of matter."

Now let us, in contrast with this, run very rapidly over the scientific teachings of the Bible.

"In the beginning God created the heaven and the earth, and the earth was without form and void."

The earth is composed of elementary atoms which, at the period of their creation, were uncombined, and of necessity amorphous, and therefore void. "Through faith we understand that the *worlds* were framed by the Word of God, so that things which are seen were not made of things which do appear." Elementary atoms are obviously referred to here.

"The Spirit of God moved upon the face of the waters."

"Thou sendest forth thy Spirit: they are made."

Will the reader be good enough to pause for one minute and reflect upon a Law without a Law-maker: upon Force (*kraft*) *per se*. The atoms would (supposing such a thing possible) rush to their affinities, and there would be a new heaven and earth indeed; but it would require more than Buckner's "*kraft*" to "lay the foundations of the earth" aright, or to "stretch out the heavens like a curtain," and "garnish" them with '*lights*' to rule the day" and "to rule the night," and with "the stars also." Force inherent in matter is the dream of a fool. Matter is inert.

"And God said, Let there be light: and there was light."

Light is a *complex* body, it was "*prepared*" (made) by combining its elements.

doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God, as written in the book of nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular. We can not but deplore that natural science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are plac-

"The day is thine, the night also is thine: thou has *prepared* the light and the sun."

And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." "And God *made* the firmament and divided the waters, &c."

The firmament referred to is the heaven of our system. Some writers have supposed it to be the atmosphere: the atmosphere, however, already existed; others suppose that the text refers to space; but the firmament was *made*, and this fact excludes any consideration of either the atmosphere or space. The constitution of the heavens is not known; but the probability is that the firmament is a part of the heaven that was created in the beginning—(æther.)

The primitive ocean, formed by the combustion of hydrogen, was divided through the instrumentality of the *made* light—the calorific elements of which caused the evaporation of the water. The vapor was driven beyond the firmament, through an atmosphere superheated by the calorific evolved, (under the influence of the chemical elements of light,) during the combinations of gaseous bodies contained in the atmosphere at that period. Thus *light* precipitated the materials of a soil for plants, not only from the ocean, but from the atmosphere also. The excess of heat was carried off by the vapor, removing at once all the conditions hostile to the earliest forms of vegetation.

We have now come within the range of geologic time. The dry land was formed by the upheaval of the sea bed, and the seas by the interposition of the dry land. In fact, and briefly to state the effect, the series of *constructive* acts recorded in Gods Natu-

ing it in opposition to Holy Writ. We believe that it is the duty of every scientific student to investigate nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretation of it, which may be erroneous, he should not presumptuously affirm that his own conclusion must be right and the statements of Scripture wrong; rather leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and, instead of insisting upon the seeming differences between science and the Scriptures, it would be well to rest in faith upon the points in which they agree.

ral History followed each other in such orderly succession, and with so close a relation to cause and effect that "the fool hath said in his heart there is no God"—but the student of Nature and Revelation will see that the chain is broken, and that there are wide "chasms left which can be bridged by faith" only. Species of both plants and animals are as truly *creations* as were the primitive heaven and earth; only with this difference, they were not created in the beginning "*out of nothing*;" nor did their existence depend, (as Buckner would have it) upon mere chance, or "accident," or upon *sequence*. Both they and the heavenly bodies were "made."

MEDICUS.

APPENDIX.—DEFINITION OF TERMS.

The Revelation of God concerning the creation, and the original condition of matter, is couched in these words:

"In the *Beginning* God Created the Heaven and the Earth, and the earth was *Without Form and Void*."

("In the) *Beginning*:"—By the term *Beginning*, in this connexion, the origin, or birth, of matter is to be understood.

"God" (Elohim.) In Hebrew the term God is grammatically presented in the three numbers:—singular, dual, and plural, viz.:—singular—Eloha, dual—Elobaim, plural—Elohim.

In the text the plural number is employed. Elohim (the triune God) created matter. (the heaven and the earth).

"Created" By this term is to be understood an act performed for the first time, and something produced that had not previously existed in any form at all analogous (in nature or essence) to the thing created.

(Man was created in the image of his maker: but man is essentially different from God. So of plants and animals:—the *Type* may be the same, (one for each kingdom) but the *Species* of both plants and animals are essentially different from each other:—each was a new creation.)

In the *Beginning* God Created the heaven and earth out of nothing. Subsequently He created the "round" earth covered by a shoreless ocean:—

Again He created light, and robed the earth with it as with an atmosphere. He created the firmament and the heavenly bodies; the different species of plants and animals; and, finally, man; out of the materials which He created, in the beginning, (the elementary heaven and earth) out of nothing.

It is necessary to very clearly express the difference between the acts of creating out of nothing, and creating out of existing materials. God employs the "phrase" in the beginning to designate the first mode—and the term "made" to express the second.

Professor Gaussen of Geneva has it that "Created" means made of nothing:—and he adds—"We must distinguish carefully between the two words "*Created*" and "*Made*." Moses observes the difference when he says "God rested from all his work which he *created* and *made**—Genesis ii: 3." Dr. Pusey, however, asserts "that the words 'created' and 'made' are synonymous."† This view gives peculiar significance to the phrase (created)—"In the *Beginning*" Elohim created the "*Heaven*." The interstellar æther is probably the heaven referred to in the text. It was created in the beginning, before the "round earth" was formed,—therefore the atmosphere is not meant. The "firmament" was not made until the second day—therefore the firmament must be excluded. Space was not created and the heaven was,—therefore space cannot be admitted.

Astronomical and barometrical observations have almost—if not quite—demonstrated the existence of a medium termed the *æther*, the presence of which would seem to be an essential condition in the production of the final catastrophe, when the heavens shall be rolled together as a scroll—a resisting agent being as important a means to this end as a central sun to which all other suns converge.

The "*Earth*." The earth created in the beginning was composed of the ultimate elementary atoms of which the present earth is made, just as we may be permitted to suppose, and with good reason too, that the heavens

* World's Berth-day.

† Buckland's Bridgewater Treatise.

are made of the æther which God created in the beginning. The chemistry of the heavens is not known, most certainly, and with that of the earth we are, it must be admitted, reasonably well acquainted, still, it is "through faith we understand (that) the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The terrene elementary atoms can not be demonstrated with any greater clearness than the celestial molecules.

"Without Form." The earth was without form, amorphous, unmade. The atoms were uncombined, like those of the atmosphere.

And "*Void.*" The earth was void:—it was created without form, and therefore it was of necessity void of organic forms, not to speak of animated beings. It was not created, as many writers suppose, with its strata inclosing shells, and other organic remains, as seen at this day:—but it was (considered abstractly) a poor, miserable, uncombined, atomic earth; transparent, amorphous, and absolutely void:—God did not pronounce anything *good* until he finished it.

To assert that God created a finished heaven and earth, which he subsequently destroyed, and then rebuilt out of the old materials, with vestiges of the first creation still adhering to them, is not only to go beyond the record, but it is a positive denial of the Revelation that these materials were "without form and void."

Napoleon's Testimony for Jesus.

"I know men," said Napoleon, "and I tell you Jesus Christ was not a man." Again he says, "Alexander, Cæsar, Charlemagne, and myself founded empires; but upon what foundations did we rest the creations of our genius? Upon force! Jesus Christ alone founded his empire upon love, and at this moment millions of men would die for him. I die before my time, and my body will be given back to the earth to become the food of worms. Such is the fate of him who had been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adorned, and which is extending over the whole earth!"

WITH much pleasure we publish another Sermon from Rev. Dr. Rockwell. It is the fourth he has furnished to the Magazine in four years. We commend this fact to other pastors.—
EDITOR.

For the Sailor's Magazine.

The Ships of Tarshish.

A Sermon Preached at the Annual collection for the Amer. Sea. Fr. Soc. in the Central Presbyterian Church of Brooklyn, by Rev. J. E. Rockwell, D. D.

ISAIAH 60th: 8-9. Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.

The sixtieth chapter of Isaiah with the two following ones contain a description of a season of great prosperity and glory that is yet to come upon the Church of God, whose influence is to cover the whole earth. The vision which rises before the Prophet is one of great sublimity and beauty, and is set forth in the most glowing imagery, and adorned with figures of every variety, and of exceeding splendor. Wrapt in the glorious visions of this coming day he seems at first to be standing in the thick gloom of a night which envelopes the world. Darkness covers the earth, and gross darkness the people. Sin everywhere has left its terrible traces, in war and misrule and anarchy and ignorance and corruption and sorrow. It is one long night of gloom and agony. Superstition, cruelty, oppression, infidelity, paganism, and all the varied forms of false religions, the orgies of heathenism that seem to reproduce the scenes of Hell upon the face of the earth; vice and crime, the triumphs of might over right; the wail of the captive, the cry of the widow and the orphan, the roar and carnage of battle, the shouts of the Bacchanal, the oaths of the gambler, the song of the drunkard, the tears of the sorrow stricken, the sighs of poverty and want and woe, seem to rest on the earth like a pall of darkness, and to wrap it around in one long night of agony. Darkness covers the earth, and gross darkness the

people. In the midst of this sad scene the Prophet, as he turns his eye towards Zion, the symbol of the Church, discerns upon her mountain-tops the signs and streaks of coming day. And as the glorious vision brightens he calls upon her in the exultant joy of his heart—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Lord shall arise upon thee, and his glory shall be seen upon thee." As the dawn brightens into day, and the mists of error and sin roll onward before the rising beams of the sun, he beholds the nations of the world flocking to Zion, and bringing to her their glory and their wealth, and returning to her embrace her long lost sons and daughters; calling unto the Church to behold with him this wondrous sight, he points out to her these figures and groups in the wondrous panorama which is now passing before her. Among the thronging multitudes all pressing their way to the glorious city of God, are the multitudes of the desert, long the followers of the false prophet; the kings of Sheba, with their wealth and splendor; the Gentile nations, now recognized as God's Covenant people, and hastening to worship at his footstool. Everywhere is seen the glorious light of the latter-day now shining upon all the nations of the earth. Peace reigns over all; violence and destruction are no more leaving their traces on the face of society. It is the year of jubilee for the earth long groaning beneath the oppressions of sin; it is the day of gladness that follows the long night of agony and gloom. The gates of the glorious and holy city, the Zion of God, are no more shut; but day and night the nations are bringing there their offerings of gladness and of joy. While lost in wonder at the glorious and animating scene the Church turns her eye toward the sea, and beholds a vast multitude approaching Jerusalem in numbers like a thick cloud, and in rapidity and directness like doves, as they fly to their homes for a refuge from the storm. And when asking in astonishment, who are these new accessions to the glory and strength of Zion, finds the answer in the words of the Spirit of God: "Surely the isles shall wait for me, and the ships of

Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee."

It was a re-affirmation of the promise just before made. Because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Nothing could more beautifully set forth the scene on which the eye of the Prophet was then fixed, than the question put into the mouth of the Church. The figure is still the most common and favorite one with which to describe the appearance of even a single ship, as with full sail she sweeps on before the freshening breeze, pressing onward to her destined haven under 'a cloud of canvass.' And the figure is still more apt when a fleet of vessels, covering the sea are all hastening homeward like doves to their windows. But the scene with which all this is connected in the mind of the Prophet, is the utter contrast of what is yet witnessed, when we contemplate the vast and majestic movements of commercial and naval life. Then all the abundance of the sea shall be converted to God, and the ships that speed forth upon the ocean shall be adding their wealth to the glory of his Church, and shall aid in the majestic movements of his Providence and grace. Let us turn our thoughts then on this occasion, in the light of the words before us to *the moral influences of agencies of the sea as connected with the conversion of the world to God.* In his word the *Ships of Tarshish* have no small or unimportant part in that glorious work. Whatever portion of the world may have been designated by this name, it is evident that its commercial greatness was looked upon in the sacred record with a special interest; and that its marine power was regarded as an important auxiliary to the coming glory of the Church, and that its ships were the representatives of a class of influences and agencies to be used in the providence of God for the accomplishment of his wise and gracious purposes, when this world should be restored to its allegiance to its sovereign, and all should be

peaceful and holy under the blessed reign of Christ our Lord. We may then regard the Sailor as belonging to a separate and special class, thus to be used for the upbuilding of the Church. In the very nature of his calling he must be to a large extent unlike all other agencies used for this purpose. He has no fixed and permanent abode. To-day he is moving amid the scenes of his home,—to-morrow far out at sea; and soon gazing upon the shores of strange and far distant countries.

Thus he is emphatically a citizen of the world, and if he is to be made an instrument in the upbuilding of the Church, it must be in ways that differ largely from those of the ministry of reconciliation, or the varied agencies that are in operation at home for the good of men and the glory of God. Looking then at the appliances which this class of men possess for assisting in the spread of the Gospel and the building up of the Church,

I. We must notice their number. They fly as a cloud. They cover the ocean. They float over all our vast inland seas. They plough the waters of our great rivers. They stand as a guard of their nation's honor. They swarm in all the sea-ports of the world. They line the docks of New York and Liverpool and London. They lie in countless multitudes at the anchorage grounds of China and India and the Islands of the sea. They encounter the icebergs of the Northern Ocean. They flee before the breath of the tempest amid the tropics. They breast the surges of the Southern seas. They may say with truth,

Far as the breeze can bear the billow's foam,
Survey our Empire and behold our home.

It is evident then, that they compose a very large class of the worlds active, business population, and must be a very potent auxilliary, either for good or evil, in whatever cause they become enlisted. It is estimated that there are at least three millions of men, engaged in a sea-faring life. What a vast army is this to be found fighting either for or against the interests of morality and religion. And when they shall all become enlisted for Christ and his cause, who can estimate the results which they may accomplish in the upbuilding of his Church. Three

millions of men composing a distinct class of society. Is it not strange that the Church has not sooner awakened to its responsibilities in their behalf, and set in operation the most earnest measures and the most generous schemes for their spiritual and temporal good.

II. But there are certain qualities which mark the Sailor, and which render him especially useful when he devotes his life to the service of Christ.

1st. In the first place, he forms the great connecting link between all the nations of the earth, that must otherwise have been forever separate from each other. The vast seas and oceans that lie between the continents and islands of the Old World and the New would be insurmountable barriers to all intercommunication of the nations but for the hardy men who make the sea a highway for commerce. They gave this Continent, with all its wealth, to the Old World. They brought hither the colonies that have now spread themselves over its hills and valleys and prairies, and turned its forests into gardens, and built cities in the wilderness, and made the desert to blossom as the rose. They bear with them the wealth of the Indies, the gold of the west, the products of industry and art, the messages of friendship, the exchanges of commerce, the results of diplomacy, the thunderbolts of war, the tidings of peace. They visit every shore, they are the guests of every nation. They are familiar with Christianity and heathenism, with civilized life and with barbarism, with the millions of China and the multitudes of the Pacific Isles. They see the Greenlander and the Patagonian, the European, the African and the Asiatic, and are the connecting links between the Antipodes. The adaptedness of such a class of men, so eminently the citizens of the world, to aid in the spread of the Gospel and the extension of the Church, must be manifest without argument or illustration.

2d. And again, the peculiar physical and moral qualities which are essential to sea-faring men eminently qualify them to do a great and noble work for Christ and his Church when grace has made them his disciples.

The Sailor is a prompt, bold and fearless man; enured to toil and hardship, courageous and energetic. He is familiar with danger and with death. The hour of most fearful peril is the occasion for his noblest and most untiring efforts. The storm that drives men of other employments from their work, calls him to duty. Dangers from from which other men flee, he must face. He is taught by his very employment that the way to Heaven is often rough and stormy. He never expects to be carried there—

'On flowery bed of ease.'

He knows too the necessity of prompt and hearty obedience to the will of superiors. He understands the necessity of law, and reasonableness and safety of submission thereto. He has learned by long experience that one act of disobedience or one neglect of duty may result in the loss of his ship, and of all who have trusted their lives on board. Take such a man as this, so trained, so disciplined and developed, and make him a servant of Christ, and who can estimate the good he may accomplish. Let all his fearless and manly qualities be controlled by religious principle, and set before him a work to do for the Church, and neither earth nor hell can quench his zeal or hinder him from his duty.

Such are the men that will be needed in the coming conflicts of the Gospel with darkness and error, and the powers of hell; men who are not afraid of toils or perils; who are at home amid dangers and conflicts; who are ever ready to give prompt and cheerful responses to calls of duty, and who when their great leader and captain summons them to do his work, will not pause to confer with flesh and blood. Such men were the Apostles and early confessors of the Christian Church; and they projected their influence, over the world. Such men were the reformers; and they shook the Papal Church to its centre; and such men will be needed when the Lamb shall make war upon his enemies, and lead forth his hosts to victory.

III. And this leads me to remark again that the history of the Church seems to point to the Sailor as one of the most potent agents to be used in

the conversion of the world. Our Saviour when about to commit to men the preaching of his Gospel and the establishment of his Church, had all classes before him from whom to select His Apostles. He might have taken those who had been educated in the schools of Jerusalem, and brought up in refinement and luxury. But instead of this he passed along the shores of Galilee and called after him as his chiefest apostles the hardy sailors, who had been all their lifetime enured to toil, and whose characters had been moulded by the scenes of their early labors and struggles.

The influence of these men has been felt in all succeeding ages. They brought to their work all the ardor and boldness and earnestness of their former mode of life. The Saviour sometimes left them to learn that without him they could do nothing; yet he never discouraged their noble, daring traits of character. And when he left them for his seat in Heaven, and they were fully confirmed in their faith in him as a divine Redeemer, they never faltered in their work, nor shrank from any danger or toil to which the Providence and Spirit of God called them. They rejoiced that they were counted worthy to suffer for Christ. Their fearlessness and determination in preaching the Gospel, even in the face of persecution, carried with it a demonstration of their honesty and sincerity which often silenced the cavils of the most bitter enemies of truth. Even the Jewish Sanhedrim, when they saw the boldness of Peter and John, took knowledge of them that they had been with Jesus.

Nor are we left without a witness of what the Christian sailor can accomplish in the later histories of the Church. When his mind opens to receive the truth he embraces it cordially and gives himself up wholly to its influence. He never hesitates to make known his convictions and experiences to others. He is, in his religion as well as his business, an earnest man. He has no idea but that when Christ called him into his vineyard he had a work for him to do, and he seeks to do it. He carries his con-

ceptions of duty as a sailor and his very imagery of sea life into his religion. He regards Jesus as his captain, under whom he has shipped for glory, and he has no more notion of breaking his order than of disobeying the commands of his superiors while on duty at sea. When such a man becomes a servant of Christ he goes forth not tamely to check and conceal his feelings, nor to deny his professions, but bravely and nobly to bear his testimony to the grace that has saved him from sin and hell, and made him a child of God and an heir of Heaven.

And these facts, obvious to all who carefully look at the history of the Church, prepare us,—

IV. To notice the part which the sailor is to have in the final successes and triumphs of the Church. Prophecy abundantly unfolds to us the fact that Commerce is to become largely tributary to her glory. In that day, when the Lamb's wife shall appear by his side at the great wedding feast, dressed in robes of beauty and joy, the daughter of Tyre, the very symbol and impersonation of Commerce, shall be there with a gift. When the abundance of the sea shall be converted to God, the wealth which is borne onward by the navies of the world shall all be consecrated to his honor and kingdom. Every ship shall become a Bethel, and above it shall float the emblem of peace; the banner of the King of Kings and the Lamb of God. As one after another the Isles shall wait for his law, the ships of Tarshish shall first be there, having with them the heralds of the Gospel, not only, but manned with earnest Christians, who shall be living epistles known, and read of all men. When Zion shall reclaim her scattered sons and daughters, the ocean shall be covered with fleets flying thither as clouds and as doves to their windows. When Commerce shall consecrate its wealth to Christ and his Church, the sailor shall be the bearer of her offerings. The work has already begun. The first inspired apostle who entered Rome came from the Holy Land across the waters of the great sea to the harbor of Puteoli in the good ship Castor and Pollux. The same

apostle made known to the heathen of Melita the tidings of salvation when escaping from the wreck of an Alexandrian ship bound for Italy. And he acted as the chaplain of this vessel, though bound as a prisoner to Rome, and has thus left on record his interest in the sailor, and his bright example of what may be the influence of a cheerful, loving and earnest Christian upon those who go down to the sea in ships.

The heralds of salvation could visit the then heathen shores of Britain only by the aid of sailors. The missionaries of the cross, have ever been and must ever be borne by the ships of Tarshish. Their services will be required by the Church in its great work of evangelizing the world, so long as one nation yet needs the light of God's word, and the instructions of Christ's ambassadors.

And as the latter day with its glory shall dawn upon the earth, and the silver and gold shall be poured in to enrich the treasures of the Church, the millions of men now engaged in the pursuits of commerce shall become the noblest and most efficient agents of Christ in spreading his Gospel and extending his kingdom upon the earth.

And with these considerations I come to ask of you who are largely indebted to the sailor for the comforts of life, whose country, flag and honor he defends, to whose wealth he contributes, and who have a common bond of sympathy with him as a fellow man; what will you do to supply him with the means of religious instruction, to save his soul, and to bring him into the number of fellow laborers in the Gospel? The American Seamen's Friend Society offers itself to you as the channel by which you may reach him, either at home or upon the sea, or in foreign ports. It secures for him while on shore, comfortable and pleasant homes, where he is surrounded by influences that save him from the fearful influences of the land. It opens for him chapels where he may hear the Gospel from the lips of men who give their whole energies to the promotion of his temporal and eternal good. It provides for him banks of deposit, where his hard earnings may

be safe from the wretches who seek to prey upon his passions and rob him of his wages and send him forth a wreck upon society. It places upon his ship a library of safe and wholesome reading with which he may occupy his hours of leasure while at sea. It follows him over the ocean, and makes its agents his friends, among the Islands of the Pacific, on the shores of China, and among the ports of Europe.

Will you aid the Society in this blessed work? Catching the spirit of ancient prophecy as its words float down amid the strains of Isaiah and of David, will you aid in the fulfilment of those glorious promises that speak of the latter day glory, and that associate with its dawn and progress the abundance of the sea, the gifts of Tyre, the ships of Tarshish, and the hardy sons of the ocean? What you do is for Christ. May his grace and spirit aid you to act with a large heart and a liberal hand.

My interest in the cause of the sailor has been the growth of years of reflection as a pastor upon the subject. And the impression is deepening in my own mind, that the Church has not begun to comprehend the importance of this Cause in its influence upon the moral destinies of the world. My convictions are strengthening that simply as a missionary agency, the Seamen's Friend Society could profitably and advantageously use immediately four times the amount now intrusted to it by the Church.

The chapels at Havre and at Honolulu are examples of what the society is doing, and of what it might do on a vastly extended scale, if the means were but placed in its hands. In all our great foreign sea ports where American commerce has extended, are bands of American merchants, which ought to be made the centre of vast moral influence in the communities where they reside. Were the Seamen's Friend Society enabled so to build commodious and beautiful chapels in these commercial centres, supplying them with able ministers, of acknowledged reputation and earnest piety, they would soon build up healthful mission agencies which

would be felt not alone among the sailors who should visit those ports, but among the nations themselves of whom these cities are the commercial and moral centers.

In time, as they attracted towards them the business men of these places they would become largely if not wholly self-sustaining, and would send forth their radiations of light and truth, which would be felt, even amid the darkness of heathenism. Supported as they would be by a resident population of intelligent and able men, they would be exerting a power in favor of Christianity which would be yearly augmenting, and would present to the eye of even heathen men, living illustrations of the truth and value of the Gospel. Commerce would thus be making her noblest tribute to the Church, in gifts, not alone of her wealth, but of men.

In the great work of evangelizing the world America occupies a position which no other nation holds. Her ships visit every shore. Her flag floats on every sea. In a few years, she will be the great high-way for commerce between the Atlantic and the Pacific. The wealth of China and India will find its outlet to the whole world by the railway that must soon unite these two vast oceans. California stands face to face with the eastern coast of Asia. And through the golden gate must the ships pass that are to float the riches of all that mighty continent. Is it not time that the Church should rouse herself for the work that the Providence of God will soon roll upon her? And can she make a more hopeful beginning than by bringing commerce in as her hand-maid and co-laborer? The ships of Tarshish are to bring her sons to her, and their silver and their gold with them. Let her then, with a generous and far reaching benevolence give to the cause of the sailor her ceaseless and loving attention, looking forth with earnest prayer and full faith, to the time when the abundance of the sea shall be converted to God.

—••—
A Scotchman put a crown piece into "the plate" in an Edinburgh church on a late Sunday morning by mistake

instead of a penny, and asked to have it back, but was refused. In once, in forever. "Awell, awell, grunted he, "I'll get credit for it in heaven." "Na, na," said the door-keeper, "ye'll get credit only for the penny ye meant to gi'."

Commerce and the Regeneration of Africa.

Extract from a new book by Rev. Holis Read, D. D.

THE misery of Africa heretofore has been, that she has had no legitimate commerce. A legitimate commerce will do much to suppress the slave-trade, to call out the resources of the country, to excite the industry of the people, to promote the civilization of the natives, and to prepare the way for the introduction of Christianity. Africa has always been in want of the products of other lands. But unfortunately, the first commercial nation with which she became acquainted (Portugal) taught her that the flesh and sinews of her sons and daughters were the only exports that Christian nations wished in return for the imports brought her. Other Christian nations followed in the bloody wake of Portugal, making no demand for legitimate articles of commerce, but only for slaves. The supply answered to the dreadful demand. And soon the native conscience became sufficiently obtuse, and the native mind sufficiently brutalized, to supply these human chattles in any quantity demanded. Till quite recently (and not now, except to a limited extent), the natives of Africa were not aware that even Great Britain and America wished to exchange their goods for other commodities than slaves. The natives, as soon as they learn that other nations are ready to trade with them in other articles, are not slow to provide those articles. They show themselves desirous to conduct a different trade. Is cotton, ivory, gold-dust, palm oil, coffee, rice, sought in exchange for what they want, they are eagerly supplied. So extensive has the commerce of Great Britain already become with Africa, that "slave-dealers complain," says Lord Palmerston, "that the British are

spoiling their trade." And I may safely affirm, that, in proportion as a lawful commerce is introduced into any portion of the coast of Africa, the slave-trade is diminished. The motives to it are very much taken away; and, besides this, commerce brings a barbarous nation out from the darkness in which they have involved themselves, and introduces them to the civilized nations, and makes them ashamed of their inhumanities. They are unconsciously compelled to an amelioration of their condition.

We have alluded to the interesting fact, that commerce provokes the industry of a people, and creates for itself the resources for an enlarged and continued traffic. By creating a demand, it secures a supply. We have seen with what readiness the natives of Africa responded to the demand made by English commerce for cotton, coffee, palm oil, etc., clearly indicating that as soon as sufficient time shall be allowed to elapse to provide a supply of the articles demanded by foreign commerce, and capable of being supplied by that country, there will be no lack of a supply. The necessity which Africa has felt for a traffic in slaves will, of course, be done away; and a few years' intercourse with the improved class of foreigners that will, as the abettors of a lawful traffic, frequent her shores, will quite destroy the disposition to pursue such a trade. We may, therefore, indulge the most sanguine hopes that the days of the slave-trade are numbered—that causes are at work which will most effectually and forever annihilate it.

While I speak with great confidence of the efficiency of a legitimate commerce to blot out the slave-trade, I am not unmindful of, nor do I undervalue, the very laudable efforts of Great Britain, France, and America to suppress the trade by an armed force. Millions of money and many valuable lives have, within a few years, been expended on the African coast for this purpose. And I believe the united naval forces of those nations were never employed in so worthy a cause. Nor have they, as some are fond of asserting, failed of

the object. Though they have, no doubt, in some respects, aggravated the cruelties of the trade, by making the trade contraband, and for this reason imposing on the wicked traffickers the necessity of greater secrecy, and oftentimes of vastly increased cruelties, yet this is very far from showing that they have rendered no service to the cause. The least they have done (and this is much), they have recaptured thousands of those wretched beings, who were being dragged into a bondage worse than death, and restored them to their native land; they have broken up many a slave factory on the coast; and, more than all, they have produced a moral impression on the world at large against this whole traffic, which is worth a thousand times more than all it has cost. The presence of these naval forces are expressions of the will of nations, and help to brand in deeper disgrace the horrid traffic in flesh and blood. As a matter of force, the strong arm of naval power may put down the slave-trade; but needful as this is, the traffic, if suppressed, will not stay suppressed unless other efficient means be employed. The moment the strong arm of military power be withdrawn, all things would return into the same channel. Military force may gain the victory, but commerce and other kindred means will perpetuate it. No naval force on the earth can put down a traffic that pays so good a profit. The cravings of avarice will devise means to elude the utmost vigilance. A profit of 400 or 500 per cent. will brave any blockade ever laid. A member in the British Parliament stated, that a man could be bought on the coast of Africa for twenty pounds, conveyed to Cuba for six pounds ten shillings, and sold on his arrival there for one hundred pounds, thus leaving a clear profit to the slave-dealer of seventy-three pounds ten shillings, or about \$365. In vain will be all the attempts permanently to destroy this trade, unless a substitute be introduced. A legitimate commerce is this substitute.

Time is too short ever fully to repay Africa for the wrongs she has suffered on account of the slave-trade. It is an indelible wrong.

It has been abundantly shown that the natural resources of Africa are sufficient to form the basis of an extensive commerce. Already England has a commerce with Africa of \$28,000,000 annually; \$210,000,000 worth of gold-dust has been brought to England from Africa. And all this, while in not a single article have the exports from Africa but just begun to be cultivated. Nothing is more evident than that, there can not be a shadow of an excuse for the slave-trade in any lack of commodities with which to carry on an exchange with other nations. No more is needed than to draw out the exhaustless riches of that land, and she will need no other exports. We have the declaration of Lord Palmerston—as far-seeing and philanthropic a statesman as England can boast, and one who seems fully awake to the importance of African commerce, and who clearly comprehends the beneficial results which would accrue to England from such a commerce—we have his lordship's declaration, that "No part of the globe offers more scope for the commercial enterprise of England than the coast of Africa." When once the energies of the people shall be engaged in supplying the material for and prosecuting an extensive commerce, an end will be put, most effectually to the slave-trade.

But this is contemplating commerce only in the lower grade of its influences. It has a higher province—a higher sphere of influence—a transforming power on the social, civil, and moral habits and interests of nations, which raises it far above the mere pounds and pence of a barter of commodities. It is commerce that builds cities—that accumulates wealth and provides capital for carrying on great and beneficial enterprises—that furnishes the facilities for a higher order of education—that concentrates the numbers and means needful to carry out the great public and philanthropic schemes. The influence of cities on a nation is immense.

Trading stations, factories, trading communities, illustrate what I mean. The Tyrians and Phœnicians, on the eastern shore of the Mediterranean,

were such. These trading stations formed the medium between Egypt and Greece, and became the channel through which arts, the sciences, and the civilizing and elevating influences and institutions of the former found their way into the latter. Through this channel the alphabet, as we have seen, traveled from Africa into Europe, and first, in the rising State of Greece, laid the foundation of her literary and scientific greatness. Commerce is not only the great civilizer of nations, but literature and science are vastly indebted to it—and religion not the less so. Give Africa a commerce such as she is capable of sustaining, and you have done vastly more than to annihilate the slave-trade. You have at once opened the channel for the introduction of all that can bless her.

The Bottom of the Sea.

Our investigations goes to show that the roaring waves and the mightiest billows of the ocean repose, not upon hard and troubled beds, but upon cushions of still water; that every where at the bottom of the deep sea the solid ribs of the earth are protected as with a garment, from the abridging action of its currents; that the cradle of its restless waves is lined by a stratum of water at rest, or so nearly at rest that it can neither wear nor move the slightest bit of drif that once lodges there. The uniform appearance of those microscopic shell, and the most total absence among them of any sediment from the sea of foreign matters, suggest most forcibly the idea of perfect repose at the bottom of the sea. Some of the specimens are as pure, as free from sea-sand as the fresh fallen snow flake is from the dust of the earth.

Indeed, these soundings almost prove that the sea, like the snow-cloud with its flakes in a calm, is always letting fall upon its bed showers of these minute shells; and we may readily imagine that the wrecks which strew its bottom are, in the process of ages, hidden under this fleecy covering, presenting the rounded appearance which is seen over the body of the traveller who has perished in the snow-storm. The ocean, especially, within and near the tropics, swarms with life. The

remains of its myriads of moving things are conveyed by currents, and scattered and lodged in the course of time all over its bottom. This process continued for ages, has covered the depths of the ocean as with a mantle, consisting of organisms as delicate as hoary frost, and as light in the water as down in the air.—*All the Year Round.*

Position of the Planets for November.

MERCURY, during this month, is badly situated for observation from its nearness to the Sun. It rises on the 1st at about 6 hours, A. M., and on the 30th at 9 hours, A. M., setting throughout the month at about 4 hours, P. M. On the 22d at 5 hours, A. M., it is near Jupiter, and near the Moon about 4 hours, A. M., of the 30th.

VENUS now sets after the Sun in the south-west, and is increasing in brightness. It is near the Moon at midnight of the 1st, rising at 9½, A. M., and an hour earlier on the 30th, setting about 6 hours, P. M., during the month.

MARS is now a very conspicuous object in the heavens, arriving at its greatest brilliancy at the end of this month. It rises on the 1st about 7 hours, P. M., and on the 30th at 3½, P. M., setting at 10 hours, A. M., and 8 hours, A. M., respectively.

JUPITER is not visible throughout this month. On the 1st it rises at 9 hours, A. M., and on the 30th at about 7¾ hours, A. M., setting at those times at 5½ hours, P. M., and 4 hours, P. M. It is near the Moon at 1½ hours, P. M., of the 1st, and at 8 hours, A. M., of the 29th.

SATURN becomes visible in the east during the early mornings at the latter part of the month. It rises on the 1st at 5¼ hours, A. M., and on the 30th at 4 hours, A. M., setting respectively at 4¼ and 2½ hours, P. M. On the 26th it is close to the Moon at 10 hours 39 min, A. M. B. B.

N. Y. Nautical School, 92 Madison-st.

Marine Disasters, September, 1864.

The absence of raids by Confederate cruisers during the past month causes a very agreeable and marked change in comparing the following list of disasters with the one published on the first of September. The number reported during the last month was 20, against 50 for August, a falling of 30. These in September, comprise 3 steamers, 4 ships, 1 bark, 2 brigs, and 10 schooners. Of these 9 were wrecked, 2 burnt, 5 abandoned, 3 foundered, and 1 run down.

Their names are as follows, including one or two foreigners bound to or from U. S. ports :—
[Those indicated by the letter *w*, were wrecked ;
b, burnt ; *a*, abandoned ; *f*, foundered ; *r. d.*, run down

STEAMERS.

J. T. Wright, *w*. from Hankow, for Shanghai.
M. J. Gillam, *f*. from New Orleans, for Matamoros.
Mary Caestia, *f*. from Wilmington, for Nassau.

SHIPS.

Frank Pierce, *a*. from New York, for Panama.
Mary Robinson, *w*. (At Howland's Island.)
Lady Washington, *w*. (At Baker's Island.)
St. Charles, *w*. (At Baker's Island.)

BARKS.

Czarina, *a**, from Palermo, for New York.
Thebes (Br.) *f*. from London, for San Francisco.
Sophia McKenzie (Br.) *w*. from New York, for Dalhousie.

BRIGS.

Anita Owen, *w*. from Glace Bay, for New York.
Judge Hathaway, *w*. (At Cow Bay.)
Morning Star, (Br.) *w*. from Manila, for New York.

SCHOONERS.

Sylph, *w*. from Providence, for Brookhaven.
Aquila, *a*.
A. Pancost, *r. d.* from Troy for Wareham.
G. Wheaton, *r. d.* from Troy, for Wareham.
Harriet Smith, *f*. from New York, for Boston.
Roan, *b*. †
Prince Alfred, *w*. from New York, for St. Lawrence.
S. K. Hart, *a*. from Jersey City
Lejok, *a*. from Philadelphia, for Boston.
Mary, *b*. †
Gertrude, *w*. from New York, for Nassau.

The total value of the above domestic craft (exclusive of cargoes) is estimated at \$547,000.

Partial losses are not included in the list.

* Under British flag.

† Destroyed by the Tallahassee.

‡ Destroyed by rebels in the James River.

Journal of Commerce.

Receipts for September, 1864.

MAINE.

Castine—John H. Jarvis,	\$20 00
Eliot—Cong. Ch.,	4 00
York—Cong. Ch.,	30 00
Meth. Ep.,	3 59

NEW HAMPSHIRE.

Barrington—Late Horace Drew,	5 00
Gilsium—Cong. Ch.,	4 50
Haverhill—First Cong. Ch., const. David	
Page, L. M.,	23 10
Henniker—First Cong. Ch. ships' libr.,	37 97
Walpole—Simeon Parry,	50 00

VERMONT.

Barre—S. School, Cong. Ch. (balance)	5 75
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MASSACHUSETTS.

Attleboro—Seamen's Aid Society,	16 00
Clinton—Cong. Ch.,	11 33
Greenfield—First Ch.,	26 85
Newburyport—Ladies Bethel Society,	
ships' library,	12 00
Oxford—Cong. Ch. \$12 from Dr. W.	
Newton, ships' library,	42 20
South Attleboro—Friend,	2 00
South Dedham—Cong. Ch.,	11 25
South Deerfield—Monument Ch.,	10 00
South Hadley—First Cong. Ch. ships'	
library, and const. Dea. A. Snow,	
L. M.,	35 00

South Weymouth—Union Ch.,	16 00
West Barnstable—Cong. Ch., const.	
Charles W. Robinson, L. M.,	22 40
West Newbury, S. School, ships' libr.	10 00

CONNECTICUT.

Bristol—Bapt. Ch.,	13 50
Canterbury, S. School, Cong. Ch. ships'	
library,	17 05
Chester—S. School, Cong. Ch. ships'	
library,	15 00
Jewett City—S. School, Cong. Ch. ships'	
library and const. Rev. James	
Laird, L. M.,	20 00
Lebanon—Exeter Ch. and Society,	9 25
Morris—Cong. Ch.,	9 10
New Haven—Chapel St. Ch.,	35 55
College St. Ch.,	51 55
North Greenwich—Cong. Ch. const.	
Rev. L. S. Potwin, L. M.,	21 10
West Meriden—Cong. S. School, for	
ships' libraries,	27 00

NEW YORK.

Brooklyn—Central Pres. Ch.,	163 65
Catskill—Pres. Ch.,	88 50
Ref. Dutch Ch.,	27 05
East New York—Ref. Dutch Ch.,	30 52
New York City—"Grateful," U. S.	
Steamer Lackawana,	5 00
Mate of Schooner J. B. Snow, for	
ships' library,	1 00
I. C. Whitmore,	50 00
Thirty-fourth St. Ref. Dutch Ch.	28 47
Henry M. Benedict,	20 00
S. N. Dodge,	5 00
Joseph H. Choate,	5 00
Geo. S. Robbins,	25 00
W. and R. Talbot, Greenwich, Conn.,	2 00
Francis Tomes, Jr.,	10 00
Cash,	2 00
Wm. Alex. Smith,	25 00
Henry Rowland,	5 00
Peter Cooper,	10 00
David Olyphant,	100 00
Henry A. Hurlbut, for Libraries,	50 00
Cash,	1 00
J. H. Reed,	50 00
B. F. Butler,	50 00
J. Everts Tracy,	5 00
Hugh Aikman,	5 00
Cash,	5 00
Friend to the Sailor,	20 00
E. S. Jaffray,	50 00
Ogdensburgh—Pres. S. School, ships'	
libraries,	50 50
Rye—William P. Van Rensselaer,	10 00
Victor—S. School, ships' library,	12 00
Yonkers—Pres. Ch. (balance),	2 00

NEW JERSEY.

Newark—First Cong. Ch. const. Rev.	
M. E. Strieby, Rev. George Brown,	
David Ripley, L. M's,	65,81
Mrs. Janett Davidson,	4 00
South Park Pres. Ch.,	53,64
Orange—S. School First Pres. Ch. for	
ships' library,	12 00

IOWA.

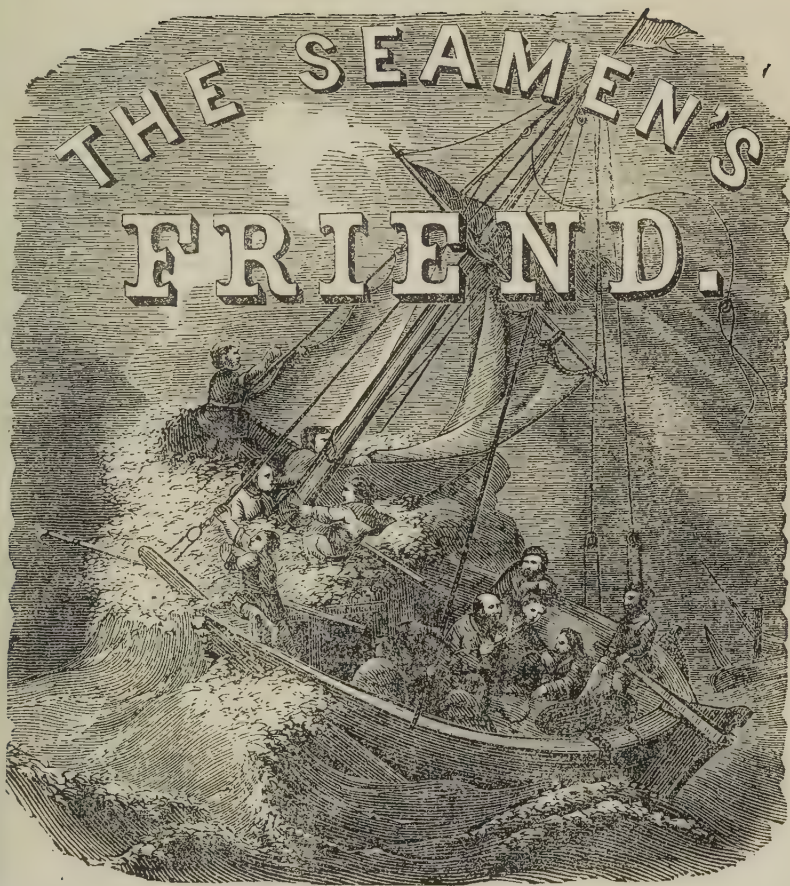
Des Moines—W. S. Gilman, Jr.,	30 00
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\$1,697 28

Errata. Contribution from North Palmouth, Mass., instead of \$2.00 should have been \$10.85.
Sailors Home, New York, from a friend in Hartford, aged 88 years, one pair woolen socks.
From Seamen's Aid Society, Attleboro, Mass., seven pair woolen socks.
From Charles Scribner, 15 volumes valuable books for libraries.

Received into the Treasury of the Boston S. F. So.
Park Street Church, Boston, \$138 31

THE SEAMEN'S FRIEND.



CHRIST IN THE STORM.]

MATT. VIII: 24, 25.

For the Seamen's Friend.

Report of Lay Missionary to Seamen,

OF THE EPISCOPAL FLOATING CHURCH,
FOOT OF PIKE STREET, N. Y.

Twelve months have now elapsed since I again entered upon my work in this mission, (after my return from California). In doing so, it has been my chief desire to labor for the spiritual welfare of those men who go down to the sea in ships, and do business in the great waters; and I think that desire has suffered no diminution,

but rather gained strength; and my daily prayers and exertions are used to lead those wanderers of the ocean to that dear Saviour who found me there, and placed within my heart a deep-rooted love for their never-dying souls.

All who know the Sailor will acknowledge that great difficulties and discouragements attend the most vigorous and well directed efforts to bring them to a knowledge of the truth. Many of them board during their stay on shore in houses where the intoxicating cup is placed in their reach, &

strong temptation to them, and which has led many to the ways of death, that have been deeply impressed with a sense of their danger as sinners in sight of a Holy God. Those who labor among seamen are especially taught to feel and acknowledge that it is "not by might nor by power," and that nothing less than the vital energy of the Holy Spirit can give success to the truth which is "the power of God unto salvation to all that believe."

The Missionary among seamen has a peculiar claim on the prayers of Christians in every land! for there is nothing I have found more difficult than to maintain, at their proper pitch, those feelings so essential to usefulness, namely, a yearning pity for the perishing souls around me; and a lively faith in the power of God to save all who come to Him through Christ.

As a continual exposure to danger produces indifference to it, so the constant view of drunkenness and other sins is liable to lose its effect on the mind; and when the truth has been long and faithfully proclaimed to minds covered with darkness, it is easy to give way to unbelief, and say with a doubting heart, "*Can these dry bones, live?*" However, it is the Lord's work; we must plant and water, and leave the event to Him. His word has gone forth from his mouth, and cannot fail.

But if the Missionary has peculiar trials, his comforts and joys are as peculiar, when circumstances give rise to those feelings, which I have witnessed with my own eyes through the past year. It more than repays me for my toil, to see the tears of penitence roll down the weather beaten cheeks of the sailor as he enquires, "*what must I do to be saved?*" and the joy of pointing him to a Saviour able to save to the uttermost is the sweetest work at this side of the grave.

In this blessed work I have been engaged since the year 1856, (whilst in this city). I have been supported by five gentlemen of the Episcopal Church, and perfectly free to labor wherever I might be instrumental of doing most good to the seamen. They require me to aid in getting them to attend our services on Sabbath at 10½ A. M. and 3 P. M., at our Floating Church on the East River, Foot of

Pike st. The Lord has wonderfully blest this effort. In this Bethel they have heard the pure Gospel from our Pastor, the Rev. R. W. Lewis. Several during the year have embraced the truth, and made a profession of faith in Christ, while others went to sea, anxious about their soul's salvation. After our 3 o'clock services, Books in different languages are distributed Bibles, Testaments and Tracts and other good reading, after which the Pastor and myself deliver a short address to those seamen who leave for sea through the week. With the congregation from the shore, we have had an average attendance at our services of fifty seamen, and frequently of this number from twenty to twenty-five seamen have received books.

In connexion with our Floating Church we have two social meetings for prayer, one conducted by the Pastor, on Tuesday night, the other by myself, on Friday night, at a quarter to 8 P. M. in a room in the Pastor's house, 62 Pike st. Our hearts have been cheered by the interest felt by all who have attended those meetings so far; and each night the sailors formed a chief part of our congregation. We anticipate great good with the blessing of the Lord.

I attended two meetings at the Sailors' Home, 190 Cherry st., on Monday and Saturday night, at ¼ to 8 P. M., where I always take a part, lead the singing, and invite seamen from other houses. This meeting is always conducted by the Superintendent, Mr. Cassidy, on a principle that draws out the Christian Sailor to stand up for Jesus, giving each person only five minutes to tell what the Lord has done for his soul. I must say this is the most delightful meeting for seamen I have witnessed at home or abroad. Being now well established, we have always a full attendance, and the pious sailors in our port make their way here to relate their happy change, and speak well of the ways of Wisdom, which they find to be pleasantness and peace, their faces glowing with joy as they speak of Jesus' love, and invite their shipmates to come and taste of joys divine. Many precious souls spoke of finding the Pearl of great price here in the Home, caus-

ing our hearts and voices to be raised in gratitude and praise, as we sweetly sing

Bring forth the royal diadem,
And crown him Lord of all.

I attend occasionally the service on Wednesday evening, at half past six P. M., at the New Sailors' Home, Franklin Square, conducted by an Episcopal Minister. These meetings are attended only by the boarders in the house, and much good is doing, and several seamen have been benefited by them. I labor much among the boarders of this Home, and have seen good results.

At a quarter to eight P. M., on Wednesday I speak at the meeting held by the Port Superintendent, in the Mission Rooms in Water street, where the Lord has done great things through the year, in the conversion of seamen, and other wretched souls in that vile locality.

I visit our Homes and Boarding houses on the East River side regularly, with the shipping, dividing my time among each, always supplied with Tracts, Magazines and Seaman's Friend and other little books given me by friends of the Sailor. I record with thankfulness to God some success has crowned these labors.

I visit occasionally the Seaman's Retreat, Staten Island, the Naval Hospital, Brooklyn, the Receiving Ship "North Carolina," the City Hospital, New York, where I have spoken the truth to the seamen, often pointing the dying sailor to him who came to seek and save the lost.

I have calls frequently to visit families of seamen in affliction and want, which is the most trying part of my work, as it needs funds to relieve them, which I have not got; but I am happy to say these wants have often been supplied by a few warm hearted gentlemen of piety, who, through the year, amid the numerous calls on their generosity, have not forgotten the poor.

I have a large correspondence with seamen every month, and receive from eight to fifteen letters. Some of those seamen are in vessels of war on the blockade, others in California, and from distant ports.

I rejoice to say my hands are full,

and never want them otherwise, remembering my vows on my espousals, *for God to live and die.*

Attended 104 meetings at the Home through the year; 70 meetings in Water street Mission; 30 meetings in New Home, Franklin Square; 8 meetings in the Naval Hospital; 40 meetings in the Mariners' Church.

Spoke at 20 meetings in different churches through the city during the year; distributed funds given me for the poor, \$85; nine precious souls professed a saving change of heart, two of this number died happy in the Lord.

Respectfully submitted,

JOHN BYRNE.

[For the Seamen's Friend.]

Bethel Labors on the Canal.

"LO, I AM WITH YOU ALWAYS."

ROCHESTER, N. Y. 1860.

The writer was standing on one of the many bridges thrown across the Erie Canal in this city, when a boat was observed passing through the canal under the bridge. I stepped down on the deck, and walking towards the bow of the boat, enquired of a man I met for the captain. "I am the man; what is wanting, sir?" I said to him that I was one of the Bethel Missionaries, and requested the privilege of conversing with his men about Jesus. "Don't allow anything of the kind on my boat," was his quick and sharp reply. "The Bible informs us, captain, that God so loved the world, He gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life. You certainly can have no objection to such teaching." "I don't want any thing of the kind on my boat, and won't have it." He then left his boat, much excited, to transact some business in the city. The boat passed on, carrying me with it. A lady from the cabin came on deck, and soon remarked, "I see you have some tracts, sir; I will thank you for one." I replied that I was not allowed to leave any on the boat. "Why not?" she enquired with surprise. On being informed why, she remarked, "That gentleman, sir, is my husband, and I will take the responsibility of receiving the tracts, if you will allow me to have them."

I gave her the package, from which she selected two. Having begun the work of transgression, I concluded to go forward, as transgressors usually do. The hands were all supplied, and from each I received a hearty "thank you, sir." The captain by this time had overtaken the boat and come on board. I immediately reported myself as a transgressor, and told what I had done. With a pale face and folded arms he approached me and enquired: "How came you to do that?" I told him why I did so. His countenance soon changed and he enquired: "Are you a married man?" "I am, sir." "You have a wife?" "I have." "Well, I suppose you know that, some how, these wives are in the habit of doing just about as they have a mind to. If wife said she would take the tract, we will have no further trouble about it—please let it all pass."

As I left his boat he wished me to take his name, apologised for his rudeness, and invited me to ride with him as often as I chose, free of charge. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

"IT WAS MY MOTHER."

I called this morning to enjoy a visit with the drivers at one of the station-barns on the Erie Canal. While engaged in conversation with the boys, I noticed one of them weeping. I removed my seat and sat down close by his side. "You are weeping, Henry," said I; "don't you like to hear me talk?" "Yes, sir, I do." "Why then do you cry?" "I know, sir, I have been a wicked boy. I have not done things that were right, but things that were wrong." "But who taught you, Henry, about things right and wrong." At this enquiry he was more affected, and as soon as he could speak, replied, "It was my mother who taught me those things; she was a good woman, a member of the Methodist church. She would take me to her room, every Sunday night, and with her hand resting on my head, would pray to God for me. She is dead now, I have got no mother any more, and I have not done as she told me to do; and that, sir, makes me feel so bad now. You don't know how much I loved my mother, sir, she was so good."

When I left the barn for the boat, this boy followed me, and remained to the last moment with the man who had told him the same things his mother taught him while she was yet with him. May a mother's prayers be answered, and a word spoken in season to this boy by the missionary be blest to the saving of his soul.

D.

Boston Seamen's Friend Society.

WE have already published a considerable part of the 36th Annual Report of this Society. We now append another and interesting portion which they send forth as a

RETROSPECT.

The germ of efforts to promote religion among seamen in Boston, is to be traced to the efforts of a society of gentlemen to print and distribute religious tracts among sailors. Its labors soon ceased, owing to the troublous state of the times, it being the year 1812. But during its brief existence tracts were put on board the Constitution, Hornet, Congress and President, and on board several privateers. The attempt also touched a chord in the heart of the Christian community, which in 1816 resulted in the formation of the Boston Society for the Religious and Moral Instruction of the Poor, under the patronage of which a meeting was established for seamen, in a sail-loft.

The first regular services of worship for seamen were established in this loft by the Rev. William Jenks, D. D.

The first Bethel flag hoisted on ship-board in this harbor was at the mast-head of the brig Caspian. Dr. Jenks preached. While they were at worship, the crew of an English ship lying by, (all Methodists,) came on board, most unexpectedly, and kneeling down on the deck joined in the devotions.

Another service was soon after held on a week day, on board the ship Beverly.

Dr. Jenks was accustomed to take those members of his congregation who were communicants, to the Old South Church, when the sacrament of the Lord's Supper was administered;

but in 1823 a church was formed, called the Mariners' Church, and the ordinances were administered. In 1826, Dr. Jenks assumed the charge of the Green Street Church, taking with him a large part of the Mariners' Church. Preaching to those who remained, was still continued by the Society for Religious and Moral Instruction. In 1829, the Boston Seaman's Friends Society was incorporated and a house of worship for seamen built the same year on Fort Hill. It was dedicated January 1, 1830.

January 20, a church was organized, based on a broad foundation, to meet the needs of the evangelical Christians of all denominations. It was called the Mariners' Church, and consisted of nine members, two of whom were the original members of the old Mariners' Church in the sail-loft.

Rev. Jonathan Greenleaf was chosen pastor, and in this relation he continued till March 22, 1833. The Rev. D. M. Lord was installed pastor in November, 1835, which office he held till July, 1848.

Rev. George Bourne was installed pastor in February, 1849, and continued till 1854. The present pastor, the Rev. Elijah Kellogg, commenced his labors in 1855.

The same year in which Mr. Lord was ordained, the Society purchased a house, on the site of the present Sailors' Home, in Purchase Street, making such alterations as fitted it for a Sailor's Home. May 8, 1845, the corner stone of a new edifice was laid on the same spot. July 10, 1852, the Church and Home were consumed together by fire. The following year the Home was rebuilt, and the church on the corner of Summer and Federal Streets, was purchased of the Society of Christians, and dedicated on the 28th of December.

The present Home is one-third larger than the old one, and will accommodate one hundred and fifty men. Before the war it received nearly 3,000 seamen per year. During eleven years it received 23,394. Since the erection of the Sailor's Home, the Boston Seaman's Aid Society have erected the "Mariner's House," an excellent institution upon a similar plan. The "Sailor's Snug Harbor," a refuge

for disabled and aged seamen has been erected in Quincy.

The Boston Port Society has erected a spacious church for seamen, and Homes are to be found in nearly all the principal seaports in the world. Provision is made for the relief of seamen when shipwrecked, and they are no longer under the necessity of resorting to those places where they are exposed to temptation and robbery.

PROGRESS.

What progress has been made in thirty years at sea? The seamen is furnished with profitable and interesting reading; when shipwrecked, humane societies risk life to save him; escaped from the fury of the waves, penniless and exhausted, he is fed and clothed. In nearly every port, Homes for season and sanctuaries, await him. On the ocean a pious shipmate often breathes into his ear the persuasions of Christian love, and the fore-castle is sanctified by prayer.

THE SAILOR'S HEART.

Some years ago a vessel making the land on the coast of India, fell in with an enormous tree, torn from the bank by some hurricane of the tropics, and in the hollow of the decayed trunk, sat a little bird, brooding her young. Thus in the crevices of many a rude seaman's heart, nestle feelings that need only the touch of sympathy to awaken.

At one of the meetings of the Mariner's Church, a man-of-war's-man said, "Yesterday I received a letter from my mother, which contained three violets. Upon our old homestead was a spot sheltered on the north by a forest, and open on the south to the sun, where the violets and the May-flowers grew in the early spring. There my sister and I used to tarry, on our way to and from school, and pick the flowers. She died last autumn, and on that spot was buried. Those violets, mother says, grew over my sister's breast. She died praying for me. It is twelve years since I left my home. I have suffered much misery, which I have brought upon myself and wickedness has hardened my heart, but those flowers touched a tender chord; they brought the tears to my eyes for the first time since I left home. Pray for me."

For the Seamens' Friend.

Honolulu.

REV. S. C. DAMON, *Chaplain.*

THE WAR.—Fourth of July in Honolulu.—U. S. Hospital.—A Pious Swedish Sailor.—Death of the Rev. Levi Janvier, in India.

EVERY arrival from San Francisco brings the news of more battles, and such battles too as were never heard of before on the continent of America. I sometimes feel as if I should be glad to participate more directly than I am able now to do, in helping forward this terrible struggle to a successful issue. The renomination of President Lincoln, is cheering to all loyal Americans in this remote part of the world. From our distant point of observation, he appears to be the right man in the right place, and if I could visit America, and cast my vote at the next presidential election, I should do all in my power to urge forward the election of Lincoln and Johnson.

The Americans in Honolulu celebrated the Fourth of July with much animation and enthusiasm. Over three hundred adults, and nearly as many children were assembled around well provided tables. Mr. Austin, an American Lawyer, from Boston, Mass., delivered a highly appropriate address, while other off-hand addresses were delivered. To impart interest to the occasion, a beautifully mounted copy of Lincoln's Proclamation of Freedom was presented to the U. S. Sanitary Commission, and it was sold, sold, and sold again, until the sum realized amounted to nearly \$500 in gold. Bills averaged from \$5 to \$50. A Portrait of Washington was sold and re-sold until about \$90 was realized for the same noble charity. Our citizens have repeatedly contributed for the Sanitary Commission. We thus desire to contribute our mite to aid forward the great, good and noble cause, for which so many of America's noblest sons are laying down their precious lives. Our country will be doubly dear to us and all who come after us. Had I a substitute to supply my pulpit, for the coming year or eighteen months, most gladly would I volunteer my feeble services to promote the interest of the Christian Commission. My labors, for so many years have been in that direction.

Our U. S. Hospital in Honolulu has invalids averaging from twenty-five to one hundred. I think I know something of what the Agents of the Christian Commission are doing. God speed them in their noble work.

Great as are the sacrifices of men and treasure, there must be no relaxation, until not a rebel gun is to be found within the limits of the Union, pointed at the good old Flag. This is the feeling among all true and loyal Americans in the Sandwich Islands. We feel it an honor that several sons of the Missionaries are fighting in the Union Army. Young Armstrong, (son of the Rev. Dr. Armstrong, late Minister of Public Instruction) commands a company of Negro Soldiers at Hilton Head. Young Emerson (son of the Rev. J. S. Emerson, Naiatua, Oahu) is a private in the Army of the Potomac, and has been in several battles. Three sons of the Rev. Mr. Forbes, formerly of Keale, Keakua Bay, are also in the army.

At our meeting at the U. S. Hospital yesterday, (Sunday, July 17th,) I was much interested in the remarks of a Swedish Sailor, belonging to one of our San Francisco Packets, now lying in port. This young man said that he had been a wanderer many years. After leaving home he forgot all of his mother's good advice, and for eleven years was a bold sinner. "At length, shipping in Boston on board a vessel bound for San Francisco, he found there was one praying man on board, and that was the mate, who often invited him to come to Jesus." But, said he, "I could not understand the mate's language, and I told him that I wished he would say no more to me upon the subject. I hated Jesus! After being out five months, I became convinced that I was a great sinner, and was under condemnation. I went to the mate and asked him what I should do to be saved? He pointed me to the Lamb of God, and then I found peace and pardon. O, such peace as I have found in the rusty fore-castle and on the royal yards." With many such words did he speak of what God in Christ had done for his soul. Another sailor from the same vessel spoke in a similar strain.

In a late "New York Observer," I

have read a notice of the murder of the Rev. Levi Janvier, of Lodiana, a Missionary of the Board of Missions of the Presbyterian Church. He was an old class-mate of mine in Princeton Seminary. We entered there in 1837. I knew him well. He was a choice spirit. How well I can recall our frequent discussions, on the subject of fervent devotion to the work of Foreign Missions. I left the Seminary in 1838, and through him obtained the situation of a private tutor in Burlington. He had previously occupied the same situation. Brother Janvier left for India in 1841, and in the following year I came to Honolulu. I have not met him since, but I hope to meet him and other martyr missionaries whom I knew at Old Princeton. Freeman was one of them. He was murdered in 1857, at the time of the great mutiny in India. Lowrie was another. The Rev. Walter N. Lowrie was murdered in the China Seas, by pirates. I knew all these men at Princeton. Noble trio of martyrs! May others be raised up to follow in their footsteps,, and go far hence and preach the gospel among the gentiles.

Yours, S. C. DAMON.

Mobile Bay.

AUGUST 5, 1864.

The sea upon the bar is smooth,
Yet perilous the path
Where Gaines' and Morgan's bristling guns
Belch forth their Rebel wrath.
And, close beyond, their iron-clads
Loom in the breaking day;
But FARRAGUT is leading us,
And we will clear the way.

Fast flew the shot, fierce shrieked the shell;
Thundered our broadsides back;
It seemed the very fires of hell.
Were bursting o'er our track.
But steady, onward, pressed our ships,
Careless of hurtling death,
Till the broad waters of the bay
Gave us a space for breath.

One ship was lost—our wooden-walls
Defied the walls of stone,
And, proudly sailing by, gave back
The greetings fiercely thrown;
But, 'neath a Monitor, burst forth
Flame from the treach'rous wave:
In that fell flash, staunch ship and crew
Sank to an ocean grave.

Our task is but begun;—see where
The Rebel monsters ride,
In armor clad of matchless proof,
Vauntful in untamed pride.
They long have been the Rebel boast,
Monarchs of all their kind;
Shot fly their adamant sides,
Their rush is like the wind.

Oh, helpless seem our oaken hulls,
Powerless each well-tried gun:
The Rebel, in his pride, believes
The fight already won.
But gallant souls are panic proof,
In God their hopeful trust,—
Spirit is mightier than flesh—
Soul than its casing dust.

Again our Viking leads the way;
Glorious the sailor pride
With which our wooden-walls dash on
The perils all untried.
Whilst, confident in iron strength,
The Rebel monsters leap,
To crush us 'neath their iron prows,
And whelm us in the deep.

Close quarter now; we cannot fend
The blows that on us rain;
Our only wish—our only thought—
To deal them back again.
Our muzzles touch their iron sides,
Our ports alive with flame;
Hurrah! our thunderbolts, close driv'n,
Crash through the armored frame.

We heed not though our comrades fall
Like leaves at Winter's breath;
Drunk with the glorious battle-rage,
We lead the Dance of Death.
Berserkers all, we little reck
Whom Odin's choice may be;
The carnage only fires our hearts
Fiercer for victory.

We triumph!—see the traitor flag.
Is doused—the white one flies;
The Rebel Admiral has struck;
Conquered the monster lies;
A second yields, whilst far away
The others wildly flee.
Hurrah! our wooden-walls have swept
The Cyclops from the sea.

Thanks be to God! for in His strength
We won the glorious fight:
May He receive our comrades brave
Who bade the world good night.
And may our people oft recall,
Through many a happy day,
The men who fought with FARRAGUT
In bloody Mobile Bay.

T.

—Army and Navy Journal.

A Sunday Visit.

Happening into a Mariner's Chapel upon a certain Sabbath afternoon recently, I was so much interested in the congregation and services that I am not able to keep my thoughts wholly to myself. The first thing that attracted my attention was a sailor rigged man, who was distributing tracts at the corner of the street near the chapel. Jack Tar manifestly believes in advertising his religion in a business-like fashion, and was apparently no more ashamed of it than he would be of a share in Gould & Curry when at its best. Who should be ashamed of owning stocks that never depreciate? Inside the chapel—which, by the way, considering the company

and capital it represents, as above, ought to be a much finer building—they were singing a hymn to the tune *Martyn*. The whole congregation joined heartily in this service, led by the pastor, who at the same time played the melodeon in a corner of the *pulpit*. Now we liked that. There was a freshness and naturalness about that kind of singing that made the quartette and solo singing of some of our churches appear almost absurd. Think of the pastors of certain churches, which you and I might select in the city of San Francisco, going to the organ and leading the singing with their own voices, or, what is more, taking a simple melodeon into the desk for that purpose! But I saw a sailor wiping his eyes at the melody or accompanying words of that sweet tune, which awakened memories perhaps of fire-side and family altar in some distant home. The devotional services were fervent, hearty, full of matter and yet to the point, preparing the way admirably for the sermon which followed.

The sermon was founded on a passage in *Romans*: "Moreover, the law entered that the offence might abound: but when sin abounded grace did much more abound." The speaker aimed to show *how* the Law manifested sin; how sin abounded; and how grace abounded over sin. The logical arrangement, the doctrinal fulness, the easy, illustrative treatment of the subject, which was managed entirely without notes, were greatly to the credit of the preacher. But our object is not to puff the able and devoted sailor's chaplain of this port. The humility and entire absence of self-consciousness he manifested in all the services showed how far such a thing would be from touching him. A little incident so well illustrates, with what has been already said, the simple, unaffected Christian manners of this congregation, that I must mention it. A gentleman came in during the service bearing in his arms an invalid boy fourteen years of age or more. What a thrill the scene imparted! Why should not the sick be brought to Jesus? Whom could the simple Gospel benefit so much, as such as he? A sailor beside whom he was seated—God bless their generous, sympathetic hearts!—not only made room

for him but took his feet into his lap, and manifested by looks of the most intelligent sympathy how deeply his heart was moved for the suffering one.

Really the Mariner's Chapel is not a bad place to visit on a leisure Sabbath afternoon. The Gospel puts on its simplest dress there and speaks directly to the heart. May the seeds of truth so liberally scattered there be carried by its sailor audience, as by birds of the air, to distant lands and isles, to clothe their moral wastes with the verdure of grace and salvation.—*San Fran. Pacific.* COM.

Have you heard the Good News?

BY REV J. C. RYLE, B. A.

Reader, you and I are dying sinners. We cannot live always. Before long we shall be lying in our graves. These are serious matters. They may well make you feel grave. But cheer up. Have you heard the good news?

The good news is this: *God has provided a glorious Saviour for us.* His dear Son Jesus Christ died upon the cross for sinners. By his death he made atonement for transgression, and purchased a full forgiveness for the ungodly. In a word, Christ has done all, paid all, suffered all that was needful to reconcile us to God. He has provided a garment of righteousness to clothe us. He has opened a fountain of living waters to cleanse us. He has removed every barrier between us and God the Father, taken every obstacle out of the way, and made a road by which the vilest may return. All things are now ready on God's part. *A complete salvation has been provided.*

But what is it that God asks for on the part of man? How are the privileges of this great salvation to be made the sinner's own? What are the means by which you and I are to obtain an interest in Jesus Christ.

The answer to all these questions is short and simple: "*Believe* on the Lord Jesus Christ, and thou shalt be saved." There is but one thing needful on our part, in order to our justification; and that one thing is *faith*. Faith, simple faith, is the only thing required, in order that you and I may be forgiven. God asks us to come to

Jesus, as sinners, with our sins—to trust in him, rest on him, lean on him, confide in him, commit our souls to him, and, *forsaking all other hope, cleave only to him.* This is all and everything that God asks for. Let a man do this, and he shall be saved. His iniquities shall be completely pardoned, and his transgressions entirely taken away. THIS IS THE GOOD NEWS.

Harmony of God's Works and Word.

At a late anniversary meeting of the Washington Bible Society, Dr. Peter Parker, once our minister to China, asked the indulgence of the society to read an extract from a letter recently received from Professor B. Silliman, sen., now upwards of eighty years of age, a man pre-eminent for enlightened and humble piety and great scientific attainments. "You justly observe that I stand on the confines of two worlds, looking back on the one, and forward to the other, now near at hand. You would know how the two appear to me when brought so near. I answer, they appear to me beautifully harmonious. To one who walks by faith in this present world, all difficulties as to the harmony of the two disappear.

"THE WORD AND THE WORKS OF GOD ARE NOT IN CONFLICT WHEN THEY ARE VIEWED BY THE UNITED LIGHT OF FAITH AND SCIENCE.

"Faith is our pioneer and leader and guide in our journey to the better world. Science is our guide and instructor as regards this present world. God has given us two revelations; the one in written books, the other in his works. The latter constantly illustrates the Author and Creator and Governor of all things; the former presents to us hopes of salvation, of which there is no trace in nature. In nature every thing is founded on law and penalty; the latter is exalted when the former is violated. In nature there is no trace of mercy, none for the forgiveness of sin and the salvation of the soul. Physical nature abounds with marks of wisdom and benevolence, but there is no trace of a provision for the redemption of the sinner from the penalty of violated moral law. I have no time or space

for the full elucidation of this great subject, which has occupied my mind for many, many years.

"The materials of our world and of all physical worlds were called into being by Almighty power, and then subjected to the operation of the laws which he established; and the things which 'do appear' are, as to their form and object, the result of the operations of those laws through the ages. They represent the will of God in the physical world, as the Bible does in the moral world. The language of the Scriptures is adapted to popular apprehension and natural appearances, and not to scientific truths and discovery, which were reserved for the development of the human mind, and is a mine that will never be exhausted."

Naval Apprentices.

The *Baltimore American* says: "Instructions were yesterday received at the United States naval rendezvous, Lieutenant Julius S. Bohrer commanding, to receive in the navy apprentice boys to serve until they are twenty-one years of age. No one will be enlisted without the consent of his parents or guardian, who are required to sign the shipping articles and also acknowledge their consent before a Justice of the Peace. The boy enlisted must be upwards of fourteen and under eighteen years of age, free from any defect or disease, or of manifest tendency to any disease which would impair his future efficiency as a seaman, and has not been convicted of any infamous crime or moral delinquency. The instructions are in accordance with the act of Congress, March 2d, 1837. There will be provided at several of the naval stations vessels which will be fitted out for the reception of these apprentices, and schoolmasters assigned to each ship to teach the rudiments of education, including navigation. A permanent board is to be constituted to ascertain the relative merits of the boys received, and assign them to such classes as may be deemed advisable. Those in the third class are to receive \$8, those in the second class \$9, while the advanced or first class receives \$10 per

month. These school ships will occasionally make trips to sea and from one seaport to another, thus affording an excellent opportunity for the acquirement of the necessary knowledge, in order to fit the pupils to become seamen. Upon the recommendation of the permanent board, approved by the commander of the school ship, applicants will be transferred to vessels in active service.

Paper Ships and Paper Guns.

The English *Observer* describes a new preparation of paper of a remarkable character. The uses to which this new kind of paper may be applied were explained recently at the Phoenix Works, Battersea:

"There were tubes made of paper which had been tested in the most satisfactory manner as rocket tubes. Being made of paper, they are, of course, very much lighter than the ordinary iron tubes, and they stand the test of rocket firing equally as well as those of metal. Not less remarkable were the thick slabs and boards made of paper. These boards, of one inch in thickness, had been tested by bullet and ball, and the result showed that their power of resistance was equal to ten inches of solid oak. The bullet, which had passed so far through the paper board as to produce a projecting surface on the rear, would have gone clean through the oak, fracturing and tearing it in all directions; while in the paper board the perforation made was a small, clean, round hole. These paper boards are admirably adapted for the sides of ships; their specific gravity is somewhat less than that of oak, and they are easily fixed to the framework of vessels. They have, however, this additional advantage over timber, that they do not require copper sheathing to prevent fouling, they are non-absorbent, and neither animal nor vegetable life flourishes upon their surface, as is the case in timber or iron. They have also this further advantage, that they are incombustible. No amount of heat will set them in a blaze. The application of great heat will produce combustion in the immediate neighborhood of the flame, but

any thing like ordinary burning is quite out of the question. In addition, however, to all these good qualities, paper has positively the advantage over timber and iron in the matter of cost.

"M. Szerlemy, the inventor, well known for the successful manner in which he has arrested the decay of certain portions of the exterior of the House of Parliament, has discovered a fibre which grows in the Southern portions of Germany, and which may be converted into a rough kind of paper at a cost so trifling as to enable him to compete with the builder of timber and iron ships. Not content, however, with forming the sides of ships of paper, the inventor is now engaged in the construction of light field pieces, specially adapted for mountain warfare, and these, judging from the results already obtained by experiments with paper tubes, will be found to answer the purpose admirably. Tubes have already been formed of this prepared paper, and they have stood the test against iron in the most satisfactory manner. So far as we were enabled to ascertain the process of manufacture, it consists in lapping sheets or rolls of paper moistened with a solution, of which zopissa is the principal ingredient, one over the other, until the requisite degree of thickness or strength is attained, and exposing the material for a short time until it becomes thoroughly hardened. This Zopissa is of the nature of a gum, and is found in considerable quantities in Egypt. It has the peculiarity of giving extraordinary hardness to any surface upon which it is placed, and it was very extensively used in the preparation employed for preserving the stone in the exterior of the House of Commons. It has also been used for the exterior of the Bank of England, the interior of the dome of St. Paul's, on which Mr. Penrose has painted his frescoes, and it has just been applied with extraordinary success to the arches of the London, Chatham and Dover Railway at the Elephant and Castle Station, which have lately suffered considerably from damp, and the infiltration of water from the roadway.

"There appears to be no limit to the

application of this useful material. In addition to the preservation of paper, linen, stone brick, plaster, and other material, another most useful application of the advantage was shown in the perfection of a material resembling flock paper, and suitable for carpets, which can be prepared of any color, and with endless variety of pattern. A slight alteration in the mode of treatment, converts canvas into a description of oil-cloth which will stand any amount of wear, as may be seen from some pieces which have been for several months laid down in the workshop at Battersea. The materials of a house are now in the course of construction, for the purpose of showing the adaptability of the paper boards to the construction of emigrants' houses, temporary churches and barracks. Already large quantities of a material known as "Panonia," or leather cloth, is manufactured by the use of this extraordinary substance, and made up into boots and shoes, which rival in their durable qualities the best kinds of leather, and is equally valuable for preserving stone, works in plaster, or any similar substance."

The New Atlantic Cable.

Every possible care and attention is bestowed upon the manufacture of the Atlantic cable so as to render its success, if properly laid, a continued certainty. The core consists of a strand of seven copper wires each covered with about half an inch of gutta-percha composition, as an insulating medium. The telegraph core is then strengthened by wrapping around it ten solid wires formed of Messrs. Webster & Horsfall's homogeneous iron, capable of bearing a strain of eleven miles of its length. The whole is afterwards surrounded with yarn saturated with a chemical compound which, by its poisonous qualities, will prevent its destruction by marine insects, shellfish, etc. The new cable is most perfect throughout, and double the strength of the former one. The superior quality of the conducting wires and the greater thickness will admit of an average of eight words per minute being transmitted, against a fourth of that number under the arrangement of the old cable.

Jesus is Mine.

Now I have found a friend,
Jesus is mine;
His love shall never end,
Jesus is mine.
Though earthly joys decrease,
Though human friendship cease,
Now I have lasting peace,
Jesus is mine!

Though I grow poor and old,
Jesus is mine;
He will my faith uphold,
Jesus is mine.
He shall my wants supply,
His precious blood is nigh,
Naught can my hope destroy:
Jesus is mine!

When earth shall pass away,
Jesus is mine;
In the great judgment day,
Jesus is mine.
Oh, what a glorious thing,
Then to behold my King,
On tuneful harp to sing,
Jesus is mine!

Farewell, mortality!
Jesus is mine;
Welcome, eternity!
Jesus is mine.
He my redemption is,
Wisdom and Righteousness,
Life, Light and Holiness:
Jesus is mine!

Father! Thy name I bless,
Jesus is mine;
Thine was the sovereign grace,
Jesus is mine.
Spirit of holiness,
Sealing the Father's grace,
Thou mad'st my heart embrace:
Jesus is mine!

A Swordfish.

The splendid ship *Donald McKay* was recently docked in London to undergo repairs. On examining her bottom, the horn of a swordfish was found sticking outside of her copper. It had pierced four and a half inches through a plank and had brought up against a timber inside, when it was no doubt broken off from its socket in the head of the fish. Some idea may be formed of the power of the fish and the sharpness of its sword or horn, from this fact. Many similar instances have been recorded from time to time during the past fifty years. No doubt several vessels have been lost, where the sword has pierced through the planking and been withdrawn again, for it does not follow that it has broken off in every case, and thus blocked the opening like a tree-nail. In old or thin planking the sword would make a hole large and open enough to admit of its being withdrawn by a sudden jerk of this powerful fish.

A New Enterprise.

A pleasant affair occurred at No. 89 Madison street last Tuesday evening. The late pastor of the Port Society's Mariners' Church of this city was agreeably surprised by an unexpected visit from many of his friends, who loaded his tables with good things. During this social interview the chairman of the meeting, Captain John Cassidy, formerly a ruling elder in the Mariners' Church of Philadelphia, but now Superintendent of the New York Sailors' Home, addressed their late pastor, the Rev. Alexander McGlashan, and presented him with \$300, as a token of their appreciation of his labours while he was their pastor, and hoping that he would take charge of a *new enterprise*. A number of the members of the Mariners' Church and others have determined, with reliance on their Saviour and head, to form a Presbyterian church for the *sea* and the *land*, and have applied to the Presbytery of New York to organize them into a church, to be located near the East River, in the lower part of the city.—*New York Observer*.

Our Sailors on the Mississippi.

If there is any one class of men who, at this time, deserved to be remembered by our benevolent citizens, it is the noble sailors who are now stationed on the coast of South Carolina and on the Mississippi River. The weather there is, at this season, very oppressive and disastrous to health and life, and this year even worse than usual. We have now stationed in these latitudes perhaps 8,000 sailors and marines who are deprived to a great extent, of what we at home think the necessaries of life. And being kept so long a time aboard ship and away from home, they have no means of getting any of these comforts except such as are sent to them by friends.

Ice and vegetables they prize very highly. After living for months in those scorching regions with few or no vegetables and without ice, one who has not seen them cannot imagine how grateful to them is a glass of pure ice-water, and how they value a dish of greens. This little addition to their usual meal of salt beef and

hard-tack is to them a feast. By all means let our patriotic citizens who are always ready to contribute to the comfort of our soldiers and sailors, now come forward and send down to our faithful and hard-working tars a cargo of ice and vegetables. Jack deserves it and will appreciate it.

Deferred Article.

How Columbus Looked.

The personal appearance of Columbus was not a bad index of his character. His general air expressed the authority which he knew so well how to exercise. His light gray eyes kindled easily at subjects of interest. He was tall and well formed. His complexion was fair and freckled, and inclined to ruddy. Trouble soon turned his light hair gray, and at thirty years of age it was quite white. Moderate in food and simple in dress, temperate in language, bearing himself with courteous and gentle gravity, religious without being a formalist, repressing his irritable temper with a lofty piety, he was the model of a Christian gentleman. The devout reference of his successes to the Divine favor, with which he concludes the report of his first voyage to the sovereigns of Castile, is highly characteristic of the man.—*Once a Week*.

Deaths at Sea.

Ship Mary L. Sutton, of small pox, April 18th, Hendrick Thomson, a native of Norway.

Henry Wilson, a sailor on board the ship Criterion, was killed on May 2d last, by falling from the main yard. Deceased was a native of Ireland.

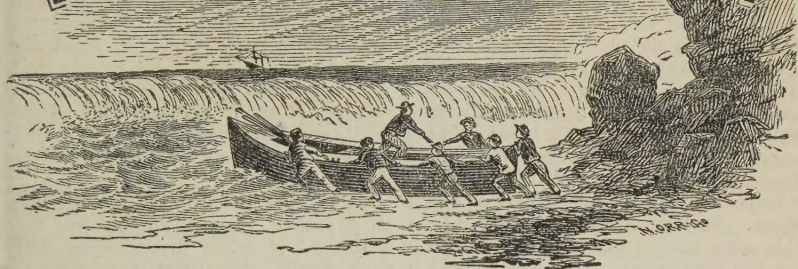
June 30th, on board the ship Black Prince, from Hongkong, Capt. George Washington Farrott, formerly of the ship Mandarin, of New York, who was passenger, died of paralysis.

June 26th, of consumption, Eben F. Howes, of Massachusetts, aged 32 years.

George Baker fell overboard from the ship Chase, and was drowned. Deceased was aged 14 years, and a native of Manchester, England.

Edward Hussey, a sailor, fell from the yardarm of the ship Edward O'Brien, in the South Atlantic Ocean, and striking upon the deck, was killed instantly.

THE LIFE BOAT



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Jack's Testimony.

Do you like true stories, children? Well, here is one, and a short one, too, so that you won't have to sit still very long to read it.

Four or five years ago, a handsome little boy, named Willy, was walking one day in the village where he lived, when he came across a boy who called himself Jack. Jack was a sailor, and was soon going off to sea on a long voyage. Some boys, you know, think it would be a fine thing to go to sea; and I have heard of several who begged their fathers so hard to go that they have at last had permission to try it, and in some cases one voyage has been enough for them, and they have come home quite willing to be land lubbers the rest of their lives. But then some boys like it very much, and it is well that they do, for what should we do if there were no sailors, no boys and men willing to spend their lives on the great ocean, taking care of the thousands of monster ships that are afloat.

I cannot say whether Jack had ever been to sea before, or not; but, at any rate, he told Willy he was soon going. Jack was a poor boy, older than Willy, whose father was rich, so that Willy had a beautiful home, with all kinds of pleasant and beautiful things in it. Well, there was something about Jack that attracted Willy, and he liked him very much. They had a long walk and a longer talk together, and when

Willy went home he told his father what a nice friend he had found. His father, being afraid that Jack might be a bad boy, and knowing nothing about him, told Willy that he must not see him any more until they knew who he was and what kind of a boy. Willy felt so badly that, after a time, his father allowed him to see Jack again, and he very soon found that he was a good boy, one with whom Willy could go and be safe.

Well, these two boys became good friends, and Jack's poor clothes did not seem to make any difference to Willy, when he knew he had a warm, true heart. At last, the time came for Jack to go to sea, and Willy felt badly to part from him. He told his mother that he wanted twenty cents of his own money, and with it he bought a Testament and gave it to the sailor-boy. Jack thought everything of the present, and made a canvas bag to keep it in, telling Willy he should wear it near his heart. Do you know why he made such a bag for it? To protect it from the salt water, which would injure it. He had his daguerreotype taken for Willy, and then the boys parted. Jack promised to read his Testament, for Willy's sake, and he kept that promise.

One day, when out on the ocean, he dropped the book from his pocket as he was climbing a mast, and, quick as a flash, he ran down, jumped into the water, and saved his precious Testa-

ment. The second mate saw him and told him that if he ever caught him wasting any more time over that book, he would throw him with it into the water. It must have been some evil spirit that made the man feel so, for I don't suppose Jack neglected ever one duty, or was not just as good a sailor as he would have been if he never read at all. But you know there are some men so bad that it seems really to make them angry simply to see that other men are better than they, or that they are trying to do right. But now comes the wonderful part of the story. In a very few days after this, this same second mate asked Jack to see his Testament. He took it, read it, and the blessed love of Jesus seemed like a *real* thing to him, so that he gave his heart to God, and, going ashore soon after, publicly professed his faith in Christ, and, in a little while took the yellow fever and died!

When Willy heard of this, he was very glad that his little book had done so much for the wicked sailor. He burst into tears when telling his mother about it, exclaiming, "O mamma, wasn't God good to put it into my heart to give that book to Jack?"

This is a simple story, but a true one. You can not all of you send Testaments out to sea as Willy did, but you can do *something* for Christ. Will you try?

I don't know what has become of Jack; but Willy is still living, and a nice boy he is, too. And I don't believe that Jack is a bad boy, wherever he is.—*Independent*. WANGUM.

The Ship Poland—Little Kari.

When I was in Philadelphia at a school for young ladies, a little boy used to come there every day. He was a pretty little fellow about four years old, bright, rosy, and loving. His mother was a Philadelphia lady, but went with her husband to Sweden, where little Karl or Charles was born; and now the mother, and her little son, and his nurse Amolya were returning to Sweden, and took passage from New York in the good ship Poland.

The sky was clear and bright, and the sea was gently rolling when the ship Poland sailed forth upon the

ocean, far out of sight of land. But soon a strong wind blew up, and brought heavy black clouds and driving rain, and loud thunder and fierce lightning.

A gentleman walking the deck of the ship, noticed a little flake of cotton laying near him. It suddenly smoked and blazed. He set his foot on it and put it out, and passed on without further thought. A little while after, he perceived a smell like scorching. Others smelt it too. "Is anything on fire?"

They looked around the stoves; they looked around the lamps; no, nothing had taken fire, nothing that they could see. But the strange scorching smell grew stronger and stronger; and at last, between the boards of the lowest floor a thin white smoke began to creep and curl. Then they knew how it was. They glanced at one another and whispered, "Fire in the hold! cotton—lightning!"

The hold, or lowest part of the ship, was filled with cotton. The lightning had passed from the clouds to the mast of the ship and along the mast down into the cotton in the hold. It was burning there beneath them. The cotton could not blaze up, because it was packed in so tight and covered up so close; it only smouldered along below, like red coals under ashes; but then they knew that if any air came to it, or if it reached the wood and burned a hole, or found a crack or crevice, it would burst through, and all would be in flames. So every one went to work as quickly as possible to stop up every opening, even the smallest. They shut in every little curl of smoke; they shut in even the smell of the scorching cotton; they turned the ship's head towards New York, and then *waited*; it was all they could do. The wind was driving them further out to sea; the hidden fire was slowly working upwards: they knew their ship would never reach New York; they could only wait and *pray*. Oh, if God would only send them help.

Dark night closed in. Morning came, but their was nothing to be seen but the tossing waters. The floor of their rooms grew warm beneath their feet. They came out

from them upon the deck above, and shut down all the doors and stuffed them up. Then they lowered the longboat, and placed in it Karl and and his mother and Amolya, and all the other women and children. They let the boat float behind the ship, to which it was tied fast by a strong rope. They meant, if the fire burst out suddenly, to cut the rope and row the boat away. But the pouring rain and the dashing, foaming waves made all in the boat so cold and miserable, that they thought it better to bring them back for a while to the deck of the ship. As they walked or as they lay, they could feel it growing hot and hotter and hotter. Daylight came at last. The storm-cloud cleared away. Oh, how they looked over the broad blue ocean. They looked, but no land was in sight, no ship was near. All they could see was the pale, anxious faces around them; all they could hear was half-spoken prayers, or at times the deep, steady voice of their captain, bidding them not to despair.

Suddenly the captain seized his telescope and looked through it long and earnestly. Then he threw it down and ordered the sailors to give signals of distress. "Do you see the sail?" he said to the passengers; "it is coming toward us; we may yet be saved." Every one saw it; every one watched it as it drew nearer and nearer. At last the captain called through his loud trumpet, "Ship, ahoy."

"Ship, ahoy!" came the faint, distant answer. No sound ever seemed so sweet. "Your name?"

"The ship Poland, in distress; fire in the hold."

"COME ALL ABOARD OF ME; COME ALL ABOARD OF ME."

"Aye, aye!" They did not wait to hear that call again. The boats were let down. The women and children were placed in the first that went, and soon they were safe upon the other ship. The boats of both vessels continued going and coming; every person was brought away from the Poland. All gladly obeyed that welcome call, "Come all aboard of me." They did not stop to ask where the stranger ship was going, or what her captain would require of them. They were ready to perish, he was ready to save them; that was enough for them.

Once safe upon his deck, they turned and looked back at the ship they had just left. There lay the Poland rolling in the waves; and each time as her long copper side arose, a thick white cloud of steam floated off from the whole length and height. Then they knew how great and terrible that hidden fire must be, how fearfully near they had been to utter destruction.

Just so it is with sinners in this world. They see no danger, but the fires are burning beneath their feet. Each moment they are nearer to destruction; they must perish if they stay. But the Lord Jesus is "the captain of our salvation; it is he who calls, "Come, come all to me."

The ship Poland was never seen again; they left her rolling from side to side in clouds of steam. The good captain who had saved her passengers treated them with the utmost kindness, and carried them safely where they wished to go. Little Karl came back to New York, and sailed again from that port with his mother and nurse, to go home to his father in Sweden. They reached their home at last. Will you ever reach our Father's home in heaven? Yes, if you hasten to the Saviour Jesus while he is calling: "Come, come all to me."

A Mother's Prayer.

Some few years since an East Indian trader was attacked while cruising in the Indian Ocean by a piratical schooner, and the attack being sudden and unlooked for, the merchantmen fell an easy prey into the hands of the pirates. The captain and several of the crew were slain during the conflict, and the rest being gagged and heavily ironed, were laid in the pirates' boats for removal to their own vessel, and then the murderous gang proceeded to the ship's cabin, intending there to complete the work of destruction, and see of what treasures they could possess themselves.

As they descended the companion-way, they heard a soft voice evidently engaged in supplication; and the chief, directing his followers to halt at the entrance, went noiselessly forward to ascertain whence the voice proceeded. Bending low to avoid observance, he

peeped into a door that stood ajar, and there knelt a fair young woman, with a beautiful boy at her side, one arm clasped caressingly around the child, and the other raised in earnest supplication. "Oh God of all mercy," said the beseeching voice, as the face of tearful agony met the pirate's view, "save the life of my child, if such be thy holy will; but rather let him perish now by the assassin's knife, than fall a living prey into such hands to be trained up to a life of sin and infamy. Let him die now, if such be thy decree; but Oh, let him not live to dishonor thee and perish at last eternally." The voice ceased, choked with tears of agony; and there stood the pirate, transfixed to the spot by the tumult of his own emotions. In imagination he was again a child; his own pious mother's prayers and instructions, for long years forgotten, rose before him, and God's Spirit sent such an arrow of conviction to his heart, that instead of carrying out his murderous designs he sunk upon his knees, and cried out for mercy. After assuring the lady that no harm should be done her, he hastened to the deck, unbound the captive crew, and restoring them to their ship, returned with his men to their own.

Shortly afterwards he surrendered himself to the British East India Government; but so great was the remorse he suffered for his past crimes, that before his trial came on, he was attacked with fever, that in a few days proved fatal. Before his death he made a full confession of the crimes of his past life, manifesting the deepest penitence in view of his guilt, and he expired, humbly trusting in Jesus for mercy and acceptance with him. Thus were his pious mother's prayers answered at last, and her erring child saved, as we may trust, even at the eleventh hour. What a heritage for good are the prayers of a Christian mother.—*British Workman*.

Witnesses Three.

Shortly before he died, Patrick Henry, laying his hand on the Bible, said:

"There is a book worth more than all others, yet it is my sad misfortune

never to have read it, until lately, with proper attention."

With voice and gesture, pertinent, and all his own, John Randolph said:

"A terrible proof of our deep depravity is, that we can relish and remember any thing better than **THE BOOK**."

When the shades of death were gathering around Sir Walter Scott, he said to the watcher, "Bring the Book."

"What book?" asked Lockhart, his son-in-law."

"There is but **ONE BOOK**," said the dying man.

Ships' Library Report.

NEVER REFUSED BY A WICKED CREW.

The library 1036 has safely returned from its first voyage, being yet in a very good condition. I am sorry to say that we had a very wicked crew; and although the books have not been read so much as they might have been, yet a good many have been loaned away to the crew, and never refused by them. Only the captain and second mate have not read any of them. I intend with your permission to carry it along with me another voyage. My sincerest thanks to those who furnished those books, and take so much interest in the poor sailor's cause. May God grant them many glad tidings of hopeful conversions by their means.

DR. PAYSON SAYS, "If you put a bright shilling into a child's hand he will be pleased with it; but tell him of an estate in reserve for him, and he pays little attention to you. So men and women are often more delighted with present comforts than with the prospect of future glory.

American Seamen's Friend Society.

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Terms of the Life Boat.

THE LIFE-BOAT is published for the purpose of diffusing information and awakening an interest more especially among the young, in the moral and religious improvement of seamen, and also to aid in the collection of funds for the general objects of the Society. It will be sent gratuitously, post paid, to every family from which a contribution is received, and to all persons who act as Collectors for the cause, provided a package of no less than 25 to one address is made up.